SPECIAL FEATURE: DEFENDING THE FATHERS OF CONFEDERATION

CANADA'S HISTORY

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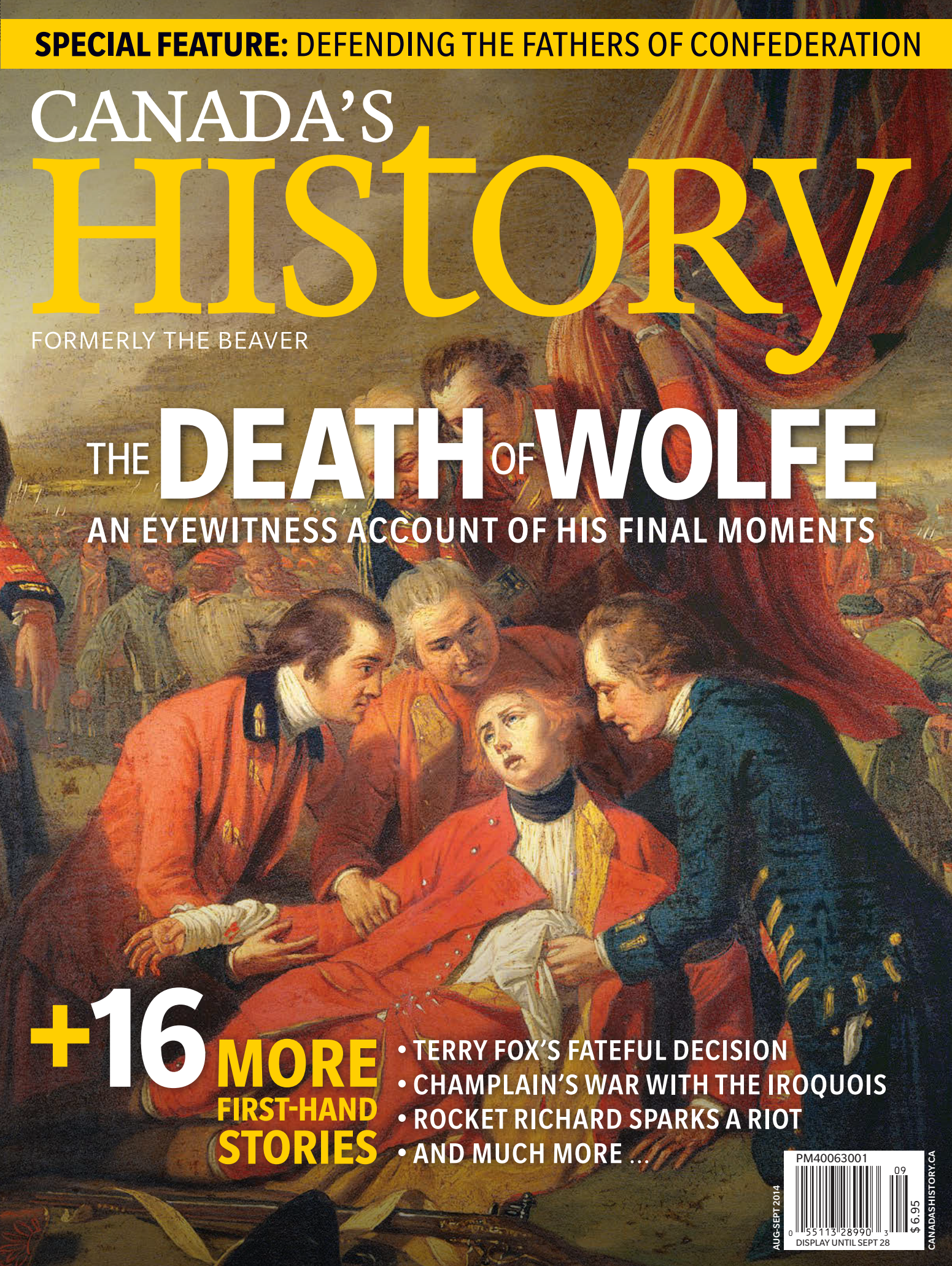

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COMING UP IN CANADA'S HISTORY

Why Remember War?

Our October-November issue marks the anniversaries of the start of the two most devastating wars the world has ever seen. And we publish excerpts from our upcoming book, *Canada's Great War Album*.

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Witness to history

There was a time when I swore I would never get a smartphone. I'd see others on the bus ride to or from work, or strolling down sidewalks with their noses stuck to their screens, and I would think, "not me." Sadly, I've become what I once scorned. My iPhone is in my hip pocket always; often it's in my hands, and I don't even remember how it got there.

Well, there's no putting the iGenie back in the iBottle. Everywhere I look, I see people checking Facebook, tweeting tweets, posting selfies, connecting — electronically, instantly — like never before in the history of the world.

MARIANNE HELM

It's startling to think that the term global village, coined by digital guru Marshall McLuhan, is itself nearly fifty years old. The only constant is change in all things — including the way we remember and experience history.

Consider the lightning pace with which news today disseminates. A train crashes, a riot erupts, a government falls. Within minutes, we have eyewitness accounts; within hours, in-depth analysis. News travels anywhere there's a wireless signal. We're instantly able to parse every fact packet.

It's easy to forget that it wasn't always this way.

During the First World War, letters from the front would often take weeks to arrive in Canada. Telegrams were quicker, but you never wanted to receive one, for it usually meant that your loved one was wounded or dead.

The Treaty of Ghent, which ended the War of 1812, was signed on Christmas Eve 1814 and ratified by the British Parliament five days later. But the fighting raged for several more weeks back in North America; it took that long for a ship to cross the Atlantic bearing news that the war was over.

Thanks to technology, we're all eyewitnesses to history. But, as our e-connections grow, our ties to the past fade. It's tougher to relate to or empathize with peoples from past eras. As British novelist L.P. Hartley wrote, "The past is a foreign country" — and it's growing more alien with each passing year.

It was with this in mind that I wrote this issue's cover story, "What It's Like," which explores key moments in history through the words of those who lived it. Some moments, like the death of Major General James Wolfe at the 1759 Battle of the Plains of Abraham, are historic turning points. Others, like Susanna Moodie's musings on hosting a logging bee, are more intimate. But each allows you to connect personally with the past.

Speaking of key moments, 2014 marks the 150th anniversary of the 1864 conferences that laid the groundwork for Confederation in 1867. Two feature articles in this issue deal with Confederation: Christopher Moore's "The Foundering Fathers?" gauges whether Sir John A. and his fellow nation makers were smarter than we think, while Anne McDonald's "Daughters of Confederation" reveals the gossip, politics, and strategic socializing that surrounded the conferences.

Also in this issue, *Canada's History* Associate Editor Phil Koch examines the motives behind the new Canadian Museum of Human Rights and explains the role architecture has played in shaping the experiences of museum visitors.

•••

Over the past few months, I've fielded many calls and e-mails regarding our new book, *Canada's Great War Album*. I'm happy to report that it will be available for purchase in bookstores in October 2014. You can also pre-order it online at CanadasHistory.ca/Store or by phone at 1-888-816-0997. We'd like to extend our thanks to all who sent in submissions.

Contributors

Anne McDonald, who wrote "Daughters of Confederation," was immediately captivated by Mercy Coles' story when she read her Confederation diary. She was struck by how Coles, as a young, unmarried woman seeking love but with few options, suddenly had her world enlarged by being thrust into the events of the Confederation conferences. McDonald's award-winning novel, *To the Edge of the Sea* (2011), features Mercy Coles. She is currently annotating the full Coles Confederation diary. She lives in Regina.

Historian Christopher Moore's expertise in Confederation history is distilled in this issue's "The Foundering Fathers?" which is a response to critics who think the Confederation makers were inept amateurs. Not so, says Moore as he deftly debunks their arguments. Moore is the author of *1867: How the Fathers Made a Deal* (1997) and many other books and articles on Canadian history. He has twice won a Governor General's Literary Award, and his column has appeared in *Canada's History* since 1991. Moore lives in Toronto.

Hans Tammemagi, who wrote about Saskatchewan's Wanuskewin Heritage Park for our Destinations section, is an award-winning writer and photographer who specializes in the environment, history, travel, and Native culture. Tammemagi has written ten non-fiction books, including *Exploring Niagara* and *Exploring the Hill*. Tammemagi has also written for magazines and newspapers. Previously, he was an adjunct professor at Brock University and an instructor at Niagara College. He lives with his wife on Pender Island, British Columbia.

Phil Koch's article about the new Canadian Museum for Human Rights is his first feature-length story for *Canada's History* magazine, where he coordinates book reviews as well as online news and books coverage. Koch has worked for arts and culture magazines and journals, with a national daily news service, and in several capacities with the Canadian university student press, winning the Canadian Association of University Teachers Award for Excellence in Education Journalism and a Western Magazine Award. He writes, edits, and studies from Winnipeg.

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In this extraordinary three-part series, art historian Alastair Sooke examines the treasures of ancient Egypt through the eyes of an art lover. Going beyond the familiar pyramids and artifacts, *Treasures of Ancient Egypt* embarks on an exciting journey through Egypt's exotic landscape to discover rare antiquities which shed fresh light on the country's rich cultural heritage.

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Thank you Deborah Morrison

It was with some surprise and dismay that I read about President and CEO Deborah Morrison's departure from Canada's History. From this distance, and as a reader going back somewhere into the 1960s or earlier, I have been most impressed with how the no-doubt-fragile transition was made to an independent society and to effectively a new magazine.

Those of us who believe deeply in raising consciousness about our Canadian history are very grateful for what Morrison and her colleagues have done. The magazine is an informative, accessible, and highly interesting publication that provides a welcoming door into our Canadian story — whether we are many-generation Canadians or new citizens.

Many thanks Deborah!

Michael Clague
Vancouver

HBC lucks out

In the excellent article "Upstart Empire" in the June-July 2014 issue, author Mark Collin Reid refers to the fact that the Hudson's Bay Company [HBC] received "one twentieth of all the land … from Lake of the Woods … to the Rocky Mountains."

In more specific terms that amounted to *all* rights to two square miles out of the thirty-six square miles in every township in the West. That included the mineral or subsurface rights. One result of this was that the HBC had a substantial interest in virtually every oil and gas field that was discovered in the West, including all the fields discovered after Leduc, Alberta, in 1947.

The economics for Hudson's Bay Oil and Gas Co. Ltd. were much better than average, that is for sure.

David L. Stauft
Calgary

Train of memory

This is the first time I have read your magazine, and I found it quite fascinating. I especially liked your Currents article about CN6400 in the June-July 2014 issue. My grandparents met while working at CN. I thought I recognized the locomotive, and so I pulled out my grandmother's photo album. Sure enough, she had pictures of a similar locomotive pulling into Biggar, Saskatchewan, during the royal tour of 1939.

Shawna Briscoe
Ardrossan, Alberta

John A.'s shaky pedestal

I am a Grade 11 student who has read Christopher Moore's article "Pedestals and politicians" [April-May 2014]. I have a few issues with some of the claims that he makes.

First, the author argues that "we should be able to acknowledge that John A. Macdonald was and is important because he was a shrewd and ruthless politician and did not let scruples get in the way of advancing his goals." Are these really traits that we should prize in our leaders?

I also do not agree with his statement that the blame should be lessened on Macdonald for implementing the racist head tax placed on the Chinese immigrants, simply because it is what the public desired. The most effective leaders have been those who have not gone against what they think is right simply to please their voters.

However, I do agree with Moore on his latter points concerning how we as a country interpret and react to events. I agree that we should focus on "commemoration, not celebration." Ignoring events such as the world wars is a dangerous path, as we risk denying them altogether.

Victoria Lee-Wing
Winnipeg

Editors note: Canada's History *thanks all the Grade 11 students of St. John's Ravenscourt school in Winnipeg who wrote letters in response to Christopher's Moore's April-May column.*

Defending Mormon genealogy

As I read both of Paul Jones' Roots columns on Mormon genealogy ["On a mission" in February-March 2014 and "Baptizing the dead" in April-May 2014] two things came to mind: How unimaginative another "exposé" article on the Mormons is when the author feels he needs to use the word polygamy in back-to-back articles, and how, for a religion that many people consider to be a cult, people sure seem to get their knickers in a knot about what these kooks are doing with their genealogical research.

As a proud member of the Church of Jesus Christ of Latter-Day Saints, I earnestly do my genealogy so that my ancestors are able to follow the example of Jesus Christ and be baptized — in their case by proxy — and be sealed to their families, as families are forever.

Keith Aiken
Beaumont, Alberta

Erratum

On the Letters page of the June-July 2014 issue, we mistakenly placed Keiron Clarke's name at the bottom of a letter about medicare entitled "Worth every tax dollar." The actual writer of the letter was Pierrette Carriere of North Bay, Ontario. Canada's History *regrets any confusion this created.*

Email comments to editors@CanadasHistory.ca or write to *Canada's History*, Bryce Hall Main Floor, 515 Portage Avenue, Winnipeg, MB R3B 2E9 Canada. Include your address and phone number. Letters may be edited for clarity or length.

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OUR HOME AND NATIVE

Trivial Pursuit

A pair of Canadians turned a love of trivia into the bestselling board game Trivial Pursuit.

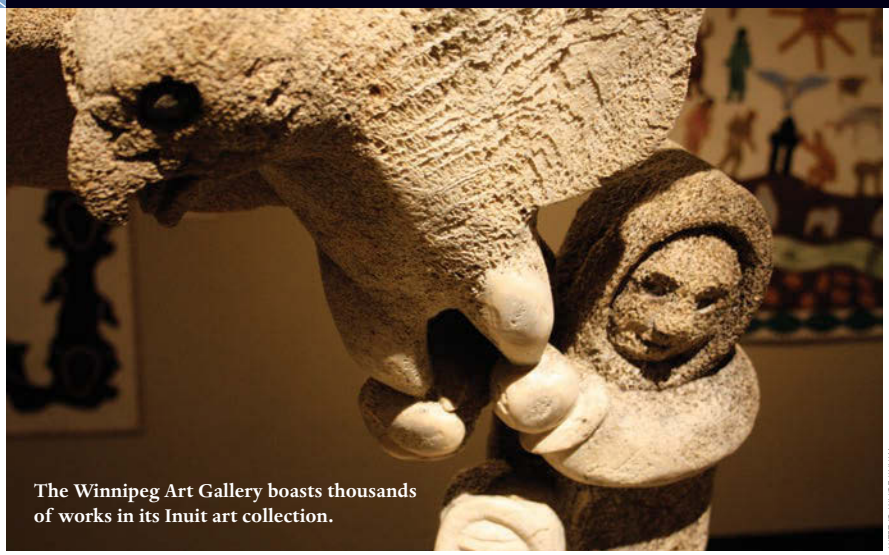
Friends Chris Haney, a photo editor at the *Montreal Gazette*, and Scott Abbott, a sports journalist with The Canadian Press, gathered December 12, 1979, for a friendly Scrabble tournament but noticed that their new game was missing a few of its letters. Appalled at the expensive price of the incomplete game — a whole eleven dollars — Haney decided there must be a great amount of money to be made in board games.

The pair conceived their new game in just forty-five minutes.

After scraping together investments from friends, family members, and colleagues, they trademarked Trivial Pursuit on November 10, 1981, and licensed the game to Selchow and Righter in 1982. The first thousand copies were released in Canada.

Trivial Pursuit reached its peak of popularity in 1984, when 20 million copies were sold.

In 1988, the game was sold for $80 million to Parker Brothers, now part of Hasbro. As of 2010, Trivial Pursuit had sold nearly 100-million games in twenty-six countries and had been translated into seventeen languages. — **Katherine Dow**



The Winnipeg Art Gallery boasts thousands of works in its Inuit art collection.

WINNIPEG ART GALLERY

New home for Inuit art

Winnipeg project will break ground in 2015

The Winnipeg Art Gallery is in the final stages of preparing to build a new Inuit Art Centre. The goal is to move the thirteen thousand pieces currently in the WAG vaults and create a dedicated exhibition space for the collection, which is the largest of its kind in the world.

WAG director Stephen Borys expects to break ground on the project by 2015. The centre will be built adjacent to the existing art gallery. The Inuit Art Centre will be the largest space devoted to the art of an indigenous group in North America.

The WAG's collection of Inuit art dates back to the early 1950s, when Hudson's Bay Company brought the first pieces south to Winnipeg from Arctic trading posts.

— **Steve Ducharme**

Canadians passionate about past: poll

Canadians think history is dry and dull, right? Not according to a recent survey that suggests most Canadians are fascinated by the past and actively engage in it in many ways.

The results published in the new book *Canadians and Their Pasts*, suggests ninety per cent of those surveyed think history is "important" and eighty-six percent of Canadians "find history either very or somewhat interesting." Seventy-four per cent "keep something important or meaningful to pass on to future generations," while up to fifty per cent of respondents visited a historic site in the past year.

Canadians and Their Pasts is the result of a Social Sciences and Humanities Research Council-funded five-year project involving a host of history scholars. Among the other findings: Over the past year, fifty-six per cent of respondents worked on a family scrapbook, fifty-three per cent read a history-themed book, and forty-three per cent visited a museum. For more information, visit CanadasHistory.ca/CanadiansPasts.

— **Mark Collin Reid**

TAKE THE DAY OFF

August 4

To mark the day in 1637 when the Huron met to discuss the ravages of recently introduced diseases like smallpox and measles. Check your vaccinations.

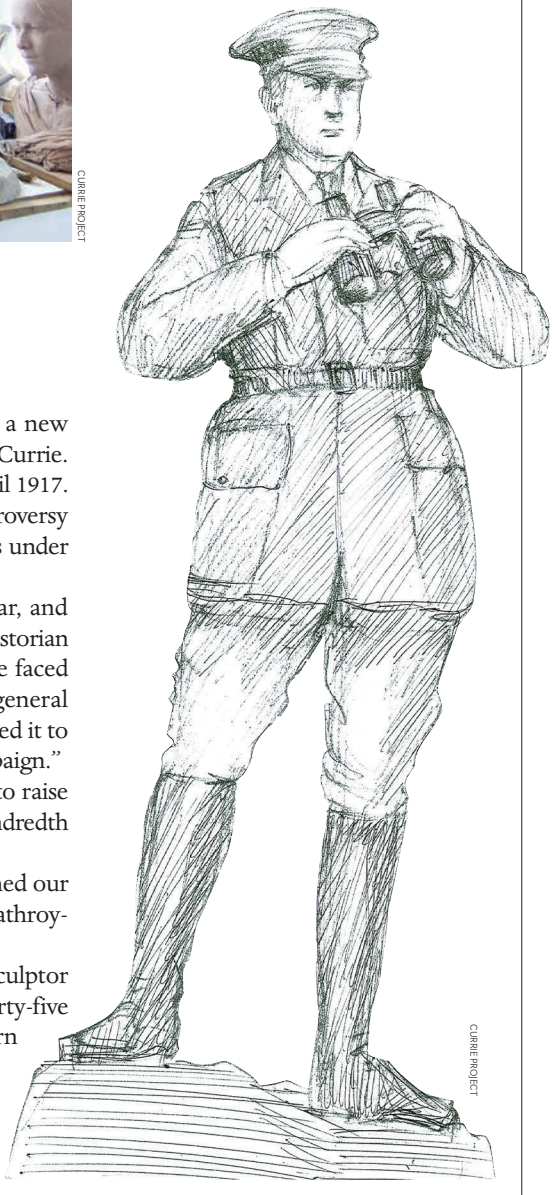
August 29

To remember the seventy-five workers killed when part of the Quebec Bridge near Quebec City collapsed during construction on this date in 1907. Tread carefully.

CURRIE PROJECT

Left: Artist Adrienne Alison works in her studio on a model version of her General Arthur Currie statue.

Below: A pencil drawing of the monument, which, when completed, will stand more than two metres tall.



CURRIE PROJECT

Towering tribute

Canadian general's metal on display in hometown

After four years of fundraising, Strathroy, Ontario, will in August unveil a new bronze statue that honours its favourite son — Great War General Arthur Currie. Currie was the architect of the Canadian victory at Vimy Ridge in April 1917. He later took command of Canada's ground forces but became embroiled in controversy following the war because of the high number of casualties suffered by the troops under his command.

"Sir Arthur Currie was Canada's finest fighting general during the Great War, and throughout the nation's long military history," said Tim Cook, a First World War historian and author of *The Madman and the Butcher*, which examines the allegations Currie faced immediately after the war. "I suspect that most Canadians do not know of the general who commanded the Canadian Corps in the final two years of the Great War and led it to hard-fought victories at Hill 70, Passchendaele, and during the Hundred Days campaign."

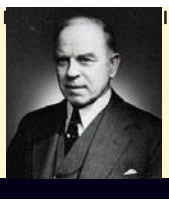
Strathroy is Currie's boyhood home. A committee there has worked for years to raise money for the statue, which will be unveiled on August 4, 2014, to mark the one hundredth anniversary of the start of the Great War.

"There is a tremendous momentum behind the project now that we have reached our fundraising goal," said Andrew Meyer, community development manager for Strathroy-Caradoc and a member of the General Sir Arthur Currie Memorial Project group.

The statue, plus landscaping, has cost approximately $100,000. Designed by sculptor Adrienne Alison, the statue will stand more than two metres tall and will sit on a forty-five centimetre raised granite base that simulates the muddy conditions of the Western Front. Currie's descendants are expected to attend the unveiling. Key funders and supporters have included the Town of Strathroy, Veterans Affairs Canada, private citizens, and the Royal Canadian Army Cadet League (Ontario).

— Mark Collin Reid

September 6



To note the day in 1893 when future prime minister William Lyon Mackenzie King began the diary he kept for the rest of his life. Know thyself.

September 16

To commemorate the day in 1914 when the Canadian Aviation Corps, our first military air service, was created. Wing it.

September 22

To recall the day in 1966 when anti-Castro Cuban nationalists fired and exploded a rocket in front of the Cuban embassy Ottawa. Smoke a cigar.

HIDDEN HERITAGE

PETER COFFMAN

Lunenburg Academy

Lunenburg, Nova Scotia, 1893–95, H.H. Mott

A building so grand it can be seen from kilometres away, the picturesque Lunenburg Academy — sometimes called the "Castle on the Hill" — is a landmark both locally and nationally. A supreme example of Nova Scotian shingle craftsmanship, the building is a testament to the nineteenth-century growth of educational ideas and infrastructure away from the traditional one-room schoolhouse.

Built in 1893–95 by prominent New Brunswick architect H.H. Mott, Lunenburg Academy is one of the relatively few large-scale wooden buildings in Canada to survive from the nineteenth century. Its solitary site atop Gallows Hill sets the building physically apart from the rest of Lunenburg's abundant heritage architecture. The academy's bold silhouette — visible throughout the town — is framed by sky and a few trees. On the main facade, asymmetrical towers flank a projecting central bay, creating a boldly sculptural mass.

The red, black, and white colour scheme creates visual contrasts that emphasize the sheer complexity of the building's vertical and horizontal divisions. For those who wander up the hill for a closer look, the exquisite shingle work creates myriad surface textures, and attests to the virtuosity of Nova Scotian craftsmanship in wood. —**Stephanie Mah**

Submitted by the Society for the Study of Architecture in Canada. See canada-architecture.org

OBJECT OF INTEREST

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Fenian Pistol

This handgun, found in the pocket of Fenian activist Patrick Whelan, was part of the evidence used to convict him of the April 7, 1868, murder of Thomas D'Arcy McGee. McGee, a Father of Confederation, had been a vocal critic of the Fenians — a cadre of militant Irish-Americans that hoped, by fomenting unrest in North America, to free Ireland from British control.

This artifact is from the national collection of the Canadian Museum of History.

Herstmonceaux Castle.

BADER INTERNATIONAL STUDY CENTRE

Fortifying their education

Canadian students flock to British castle for history studies.

Bader Centre students on a field trip to Cambridge, England.

BADER INTERNATIONAL STUDY CENTRE

For thousands of young Canadians, fall marks a right of passage as they head off to university. But, for a select group of students, their journey takes them across the pond to a historic British castle with a unique Canadian connection.

Each year, more than 150 students from across Canada head to the Bader International Study Centre (BISC) at historic Herstmonceux Castle, located near Hastings in southeast England. The students study at the castle while also taking field trips to key historic sites, museums, and art galleries in both the United Kingdom and Europe.

"I think every student has a memory of the first day when the buses drive up to the castle," said Sarah Letersky, who just returned from the study centre.

"I was in awe that this would be my home for the next eight months and I was excited for the adventures ahead."

Herstmonceux Castle was purchased and donated to Queen's University in 1993 by Alfred and Isabel Bader. Their personal story is one of the fascinating parts of the program.

Alfred Bader fled to England in 1938 at the age of fourteen and was then sent to Canada in 1940. He was accepted into Queen's University after several other institutions rejected him because he was Jewish. After graduation, he went on to found one of the largest chemical companies in the United States.

Chantal-Christine Valkenborg, BISC's upper year programs coordinator, said there are tremendous benefits to studying abroad.

"Talking about something is one thing, but actually standing in front of it and understanding the space is a whole other educational experience," Valkenborg said. "A professor may be talking about the Battle of Hastings in class, and on Friday they'll go to Hastings, actually see the location where the battle took place. The professor will lecture about the battle while they are standing on the site."

—Joel Ralph

BY THE NUMBERS

NETWORK IN CANADIAN HISTORY & ENVIRONMENT
NiCHE
NOUVELLE INITIATIVE CANADIENNE EN HISTOIRE DE L'ENVIRONNEMENT

The Network in Canadian History and Environment, a research group comprised of leading Canadian environmental historians, is celebrating its tenth anniversary in 2014. The network was launched at Western University in September 2004 and has expanded to include academics, teachers, public servants, activists, and members of the public. Together, they share research, while trying to make environmental history more accessible to a range of communities.

400 The number of academics, teachers, public servants, activists, and citizens who have joined NiCHE as members.

150 The tally of recorded events and presentations available on the NiCHE website.

30,000 Number of downloads of *Nature's Past*, NiCHE's forty-five-episode podcast series on nature and the Canadian past.

2 Number of books, so far, in the NiCHE–University of Calgary Press Canadian History & Environment series, published in print and available free online.

1,000 The number of boxes of weather observations, from 1840 onward, recently transferred from Environment Canada to Western University, thanks to NiCHE's efforts.

6 Number of Canada Research Chair holders on NiCHE's executive and advisory board.

LIBRARY OF CONGRESS

SITE HISTORIQUE MARITIME DE LA POINTE-AU-PÈRE

FLICKR

SITE HISTORIQUE MARITIME DE LA POINTE-AU-PÈRE

Clockwise from upper left: Survivor Robert W. Crelin holds Florence L. Barbour, whom he rescued from the sinking of the *Empress of Ireland* circa 1914. A map shows the *Storstad* ramming the side of the *Empress* in the St. Lawrence River. The *Empress* sank in less than fifteen minutes. Divers who took on the dangerous job of searching for bodies and valuable cargo in the treacherous currents of the St. Lawrence. An illustration shows passengers struggling as the ship goes down.

Remembering Canada's biggest maritime disaster

Though less storied than the *Titanic*, the sinking of the *Empress of Ireland* in 1914 remains the largest peacetime maritime disaster in Canada's history. The Liverpool, England, bound passenger steamer sank in the turbulent waters of the St. Lawrence River within minutes of being accidently hit on the starboard side by a Norwegian collier in dense fog near Rimouski, Quebec. Of the 1,477 people aboard, 1,012 perished.

The one hundredth anniversary of the sinking on May 29 was marked by a number of events in Rimouski. At 1:55 a.m., the time of the sinking, church bells in area parishes rang for one minute. Later, Canada Post and the Royal Canadian Mint unveiled stamps and coins to commemorate the tragedy.

Other events included boat tours of the wreck site, the inauguration of a new monument, and the presentation of a new documentary about the disaster.

As part of the commemoration events, Site historique maritime de la Pointe-au-Père invited descendants of passengers, crew members, and rescuers to share their stories on its website. They include:

- A son who saved his mother's life by giving her his life preserver and then jumping into the watery darkness, never to be seen again.
- A grandmother who was on her way to Finland to take care of her ninety-year-old blind sister and gave her life jacket to a younger woman, saving the woman's life but losing her own.
- A father who jumped overboard with his infant son — but lost the child when the impact of hitting the water tore the baby from his arms.
- A seven-year-old girl who was thrown into the water with her parents. The girl found a piece of driftwood to cling to, but her parents were lost. She was one of only four children to survive, out of 138 children aboard.
- A crew member from Liverpool, who had two years earlier survived the sinking of the *Titanic,* also survived the *Empress* disaster. William Clark was able to compare the difference: "The *Titanic* went down straight like a baby goes to sleep. The *Empress* rolled over like a hog in a ditch."

The heartbreaking event seemed destined never to fade from public memory; but it did when Canada entered the First World War a few months later. For fifty years, the wreck sat undisturbed at the bottom of the St. Lawrence. In 1964, divers rediscovered the wreck.

Today, a large collection of the ship's artifacts is on display at the Canadian Museum of History. See more online at CanadasHistory.ca/Empress.

— Nelle Oosterom

A sampling of Deb Hoffman's record-setting Winnie-the-Pooh memorabilia collection.

DEB HOFFMAN

Winnie-ing collection

Ontario town to host centennial celebration of beloved bear

Author A.A. Milne's beloved Winnie-the-Pooh character continues to delight people around the world. It's a fact not lost on the people of White River, Ontario, from where the original Winnie came. From August 14 to 17, the northern Ontario town marks the one hundredth anniversary of the black bear cub's purchase by a First World War soldier passing through on his way to the battlefields of Europe.

Among those who will attend is Deb Hoffman, who holds the Guinness world record for Pooh memorabilia.

"My current Guinness record is 10,002, but this year I should top 11,000," Hoffman said. "Each year I drive thirteen hours from Wisconsin to attend the festival."

Hoffman, a computer software designer, has spent about $100,000 acquiring collectables related to Winnie and his friends from the Hundred Acre Wood. Four rooms in her home at Waukesha, Wisconsin, are filled with stuffed toys, figurines, bags, mugs, and clothing related to the famous bear. She says she's been in love with Winnie-the-Pooh since she was two years old.

White River has held a Pooh festival annually since 1989 and has made the bear popularized by Walt Disney a permanent roadside attraction. Visitors can have their photos taken with Winnie at the Honey Tree along the Trans-Canada Highway or learn more about Winnie's history at the White River Heritage Museum.

The original Winnie bear, circa 1914.

Lieutenant Harry Colebourn, a veterinarian, bought the orphaned cub from trappers, and named the bear Winnipeg — later shortened to Winnie — after Colebourn's hometown. Colebourn then brought the bear to training camp in England, where she entertained soldiers with her antics. Before leaving for the front, Colebourn donated Winnie to the London Zoo, where she quickly became a star attraction and an inspiration to Milne and his son. For more, go to CanadasHistory.ca/PoohBear.

The fictional Pooh.

— **Nelle Oosterom**

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Residential revelations

A travelling exhibit is introducing Canadians to the disturbing legacy of residential schools. 100 Years of Loss: The Residential School System in Canada highlights both the experiences of children in the residential schools and the effects on current generations.

The bilingual exhibit — organized by the Legacy of Hope Foundation, the Aboriginal Healing Foundation, and Library and Archives Canada — is the first of its kind. Two versions of 100 Years of Loss are travelling concurrently across Canada. The Penticton Museum and Archives in Penticton, British Columbia, will host it in September, while later in the fall it will appear in Winnipeg and in North Battleford, Saskatchewan.

— **Jessica Knapp**

PARKS CANADA

Sunken treasures

Parks Canada is hunting for the remains of three late-eighteenth- and mid-nineteenth-century shipwrecks in the Gwaii Haanas region of British Columbia.

The underwater archeology team searched in June for signs of the *Ino*, the *Resolution*, and the *Georgiana*.

The Parks Canada team used targeted diving and remote sensing in an effort to find the shipwrecks and help create a baseline inventory of these underwater cultural sites.

For an update on the project go to: CanadasHistory.ca/Dive.

— **Danelle Cloutier**

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CANADA'S HISTORY

TALES AND TREASURES

FROM THE RICH LEGACY OF THE HUDSON'S BAY COMPANY

IMAGE © MANITOBA MUSEUM

Mushing machine

For thousands of years, the Inuit used dog-sleds to cross the harsh northern terrain. The sleds became a symbol of northern life. This model of an Inuit sled was made in the 1920s for trade or sale to a European-Canadian as a souvenir item. It's based on a traditional type of short flat sled known as a komatik that was used for hunting. The sled was constructed by attaching cross slats to two parallel boards. Wood was scarce in the Arctic; it was often found as driftwood, cut from sparse stands near the treeline, or obtained at trading posts. The runners were usually reinforced with bone or antlers. Sometimes peat was frozen to the underside to reduce friction. Before loading the sled, the cross slats were covered with skins to prevent anything from falling through. Once loaded, everything was covered with skins and secured with hide thongs to the sides of the runners. Dogs pulled the sled, with hunters assisting on difficult terrain or in heavy snow. At one time, the Inuit used sleds as a means of transportation for at least three quarters of the year. Today they are more likely to use snowmobiles.

— **Nelle Oosterom**

In The Beaver…

90 years ago

Working dogs

In the August 1924 issue, C.H. French of the British Columbia district wrote about the common practice in B.C. of using dogs to transport goods. Prospectors treated dogs as pack animals, strapped their belongings onto their dogs' backs. In the north and in Alaska, dogs were hitched to wagons during summer and to sleds in winter. Sometimes drivers fashioned their own unique dog carts. The one illustrated here is made of two buggy wheels connected by a tongue to two bicycle wheels.

60 years ago

Sternwheelers of the Yukon

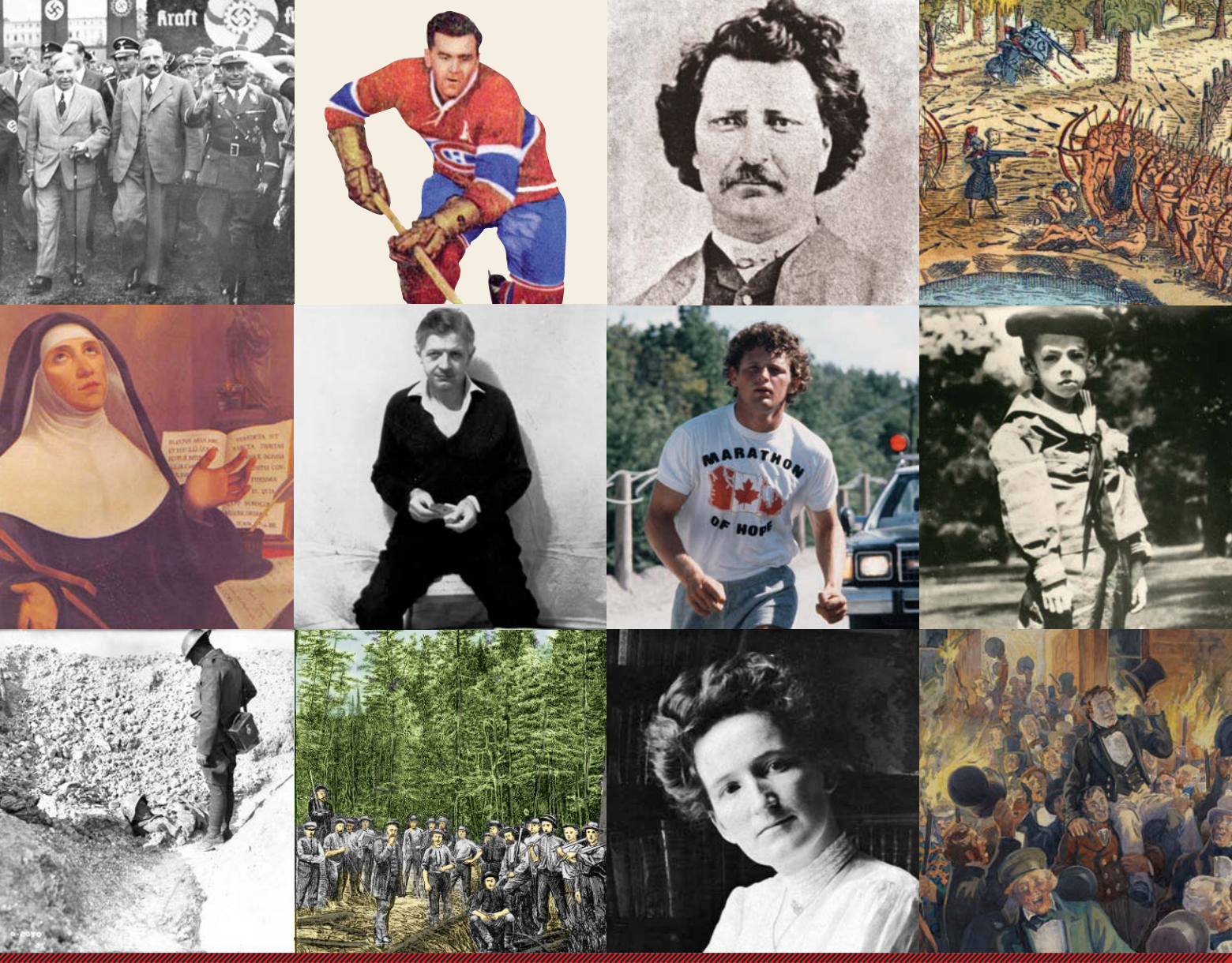
At one time, sternwheelers, "with their gleaming white hulls and their big red paddle wheels made a brave sight as they went splashing up and down the great northern rivers," wrote Rosemary Gilliat in the Summer 1954 issue. The flat-bottomed boats were perfect for plying the rivers and lakes of northern Canada. By 1954, however, only one such boat remained in service. The *Whitehorse* still plied the Whitehorse to Dawson run on the Yukon River. Gilliat's article appeared with photos depicting the *Whitehorse* at work and a few of the many boats that were abandoned on the riverbanks.

30 years ago

The sons of God

In the Summer 1984 issue, Pierre Berton wrote about a strange and disturbing march across the Prairies in the fall of 1902 by about 1,900 men, women, and children. The marchers belonged to an extreme Doukhobor splinter group. The government was at a loss as to how to handle the situation, as "these people seemed intent on killing themselves … from hunger and exposure." The protest march was partly motivated by the sect's fears of being forced to give up communal landholding.

The Beaver magazine was originally founded as a Hudson's Bay Company publication in 1920. To read stories from past issues, go to **CanadasHistory.ca/tradingpost**. To explore the history of the Hudson's Bay Company, go to **hbcheritage.ca**.



What It's Like

From surviving an earthquake to hosting a logging bee, first-hand accounts from the front lines of history.

by Mark Collin Reid

It's been said that to truly understand someone you need to walk in his or her shoes.

Today, thanks to technology and social media, we know more about more people in more places than at any other point in human history.

We can find ourselves easily immersed in and moved by news events affecting people we don't know on the other side of the world. But when it comes to historical events that happened in our own country, it's more difficult for us to make a connection.

Fortunately, before the time of electronic messaging, people wrote letters and journals. By reading their own words, we can get a feel for the time they lived in.

In this article, we've collected a series of first-hand accounts from the front lines of history. Over the next few pages, we invite you to travel back to turning point moments from Canada's past and see history through the words and experiences of those who lived it.

TO HAVE A HERO DIE IN YOUR ARMS

On September 13, 1759, British Major General James Wolfe launched a bold surprise attack on Quebec at the Plains of Abraham, winning the battle but losing his life. There are several accounts of what Wolfe said as he was dying. One of them is by Ensign James Henderson of the Louisbourg Grenadiers, who said he carried Wolfe from the battlefield and was with him when he died. In a letter to his uncle a few weeks after the battle, Henderson described Wolfe's final moments.

BRIDGEMAN ART LIBRARY

The Death of General Wolfe by Benjamin West, 1770.

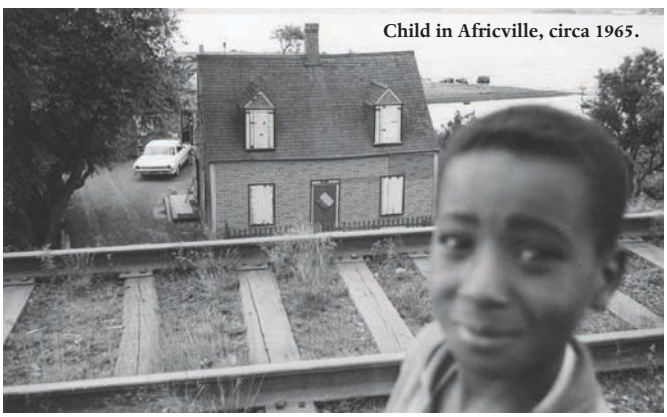
When the General received the shot full in the chest, I caught hold of him and helped him off the field. He walked about a hundred yards and then begged I would let him sit down, which I did.

Then I opened his breast and found his shirt full of blood, at which he smiled and when he seen the distress I was in. "My dear," said he, "Don't grieve for me. I shall be happy in a few minutes. Take care of yourself, as I see you are wounded. But tell me, how goes the battle?" Just then came some officers who told him the French had given ground and our troops are pursuing them to the walls of the town. He was lying in my arms expiring. At this news he raised himself up and smiled in my face. "Now," said he, "I die contented." From that instant the smile never left his face till he died.

Wolfe's French counterpart, General Louis-Joseph de Montcalm, also died of wounds suffered during the battle. The capture of Quebec helped decide the fate of North America. As part of the peace treaty that ended the Seven Years War, France gave up claim to almost all of its former territories in North America.

TO BE FORCED FROM YOUR HOME

For nearly two centuries, the black community of Africville, Nova Scotia, existed in virtual segregation from nearby Halifax. Denied basic services such as water and sewage, Africville was considered a slum by many outside its borders. In 1962, the city of Halifax began razing Africville and relocating its residents. In May 1976, CBC Radio spoke to an unidentified former resident about the day she was forced from her home.



BOB BROOKS/NSARM

Child in Africville, circa 1965.

They brought us in more or less like you would herd in a bunch of cattle. They took out the city dump trucks to load up the children and brought them in and set them in the city. This was a complete disgrace. This is the only place in the world that you would send an old workin' dump truck to move children, mothers, and families into a city. But we were in a position, there wasn't anything too much we could do about it. We were threatened: If you don't move at a certain time, we'll bring out the bulldozers and push you over, push your shacks over. Now, if they call them shacks, we call them our castles. It was our homes.

I think I can speak for the Africville community that nobody's happy. We have families that aren't even in the city anymore. They put us in public housing, and here's where we'll have to stay because we haven't any means of bettering ourselves right now. But this is not what we want at all. If they would give us back our settlement — which I don't think they will — give us sewage out there, transportation, I know we would all fight to get back out there. We still call it home.

In 2010, the Halifax Regional Municipality issued a formal apology to former residents of Africville. Each year, the Africville Genealogy Society hosts a reunion picnic at Seaview Memorial Park, at the former Africville site.

LIBRARY AND ARCHIVES CANADA

A colourized version of a 1624 engraving by Samuel de Champlain shows him firing a musket at the Iroquois.

TO WAGE WAR AGAINST THE IROQUOIS △

When French explorer Samuel de Champlain founded the colony of Quebec in 1608, he was thrust into a long-standing conflict between his new allies, the Wendat (Huron), Algonquin and Montagnais peoples, and their enemy, the Iroquois. In 1609, Champlain and his men joined an Algonquin war party that attacked about two hundred Iroquois near Lake Champlain in what's now northern New York state. In his 1613 book, *Voyages*, Champlain described how his advanced weaponry devastated his enemies.

Our men began to call me with loud cries; and, in order to give me a passage-way, they opened in two parts, and put me at their head, where I marched … until I was within about thirty paces of the enemy, who at once noticed me, and, halting, gazed at me, as I did also at them.

When I saw them making a move to fire at us, I rested my musket against my cheek, and aimed directly at one of the three chiefs. With the same shot, two fell to the ground; and one of their men was so wounded that he died some time after. I had loaded my musket with four balls.

When our side saw this shot so favourable for them, they began to raise such loud cries that one could not have heard it thunder. Meanwhile, the arrows flew on both sides. The Iroquois were greatly astonished that two men had been so quickly killed, although they were equipped with armour woven from cotton thread, and with wood which was proof against their arrows. This caused great alarm among them.

As I was loading again, one of my companions fired a shot from the woods, which astonished them anew to such a degree that, seeing their chiefs dead, they lost courage, and took to flight, abandoning their camp and fort, and fleeing into the woods, whither I pursued them, killing still more of them. …

After gaining the victory, our men amused themselves by … feasting sumptuously, dancing, and singing.

The French and Algonquins remained at war with the Iroquois for more than a century. The Great Peace of 1701 brought a momentary end to the fighting, but, fifty years later, the Seven Years War saw the Iroquois side with the British against the French.

TO RECEIVE A MIRACLE CURE ▷

Prior to 1922, a diagnosis of diabetes was a virtual death sentence. Treatments involved limiting carbohydrates and essentially starving patients. Then came insulin. Suddenly, patients facing a withering death were given new life. One of those to receive treatment in Toronto in the summer of 1922 was five-year-old Teddy Ryder, who at the time weighed a skeletal twenty-six pounds. A few weeks after receiving his first insulin injection, young Teddy wrote a letter to Dr. Frederick Banting — co-discoverer of insulin — to update his progress.

UNIVERSITY OF TORONTO

UNIVERSITY OF TORONTO

Teddy Ryder (left) in 1922 before receiving insulin and (right) after treatment at age five.

Dear Dr. Banting. I wish you could come see me. I am a fat boy now and I feel fine. I can climb a tree. Lots of love, from Teddy Ryder.

For the discovery of insulin, Banting and colleague Dr. John Macleod received the 1923 Nobel Prize for Medicine. As for Ryder, he lived a long and full life, dying of old age in 1993.

TO HOST A LOGGING BEE

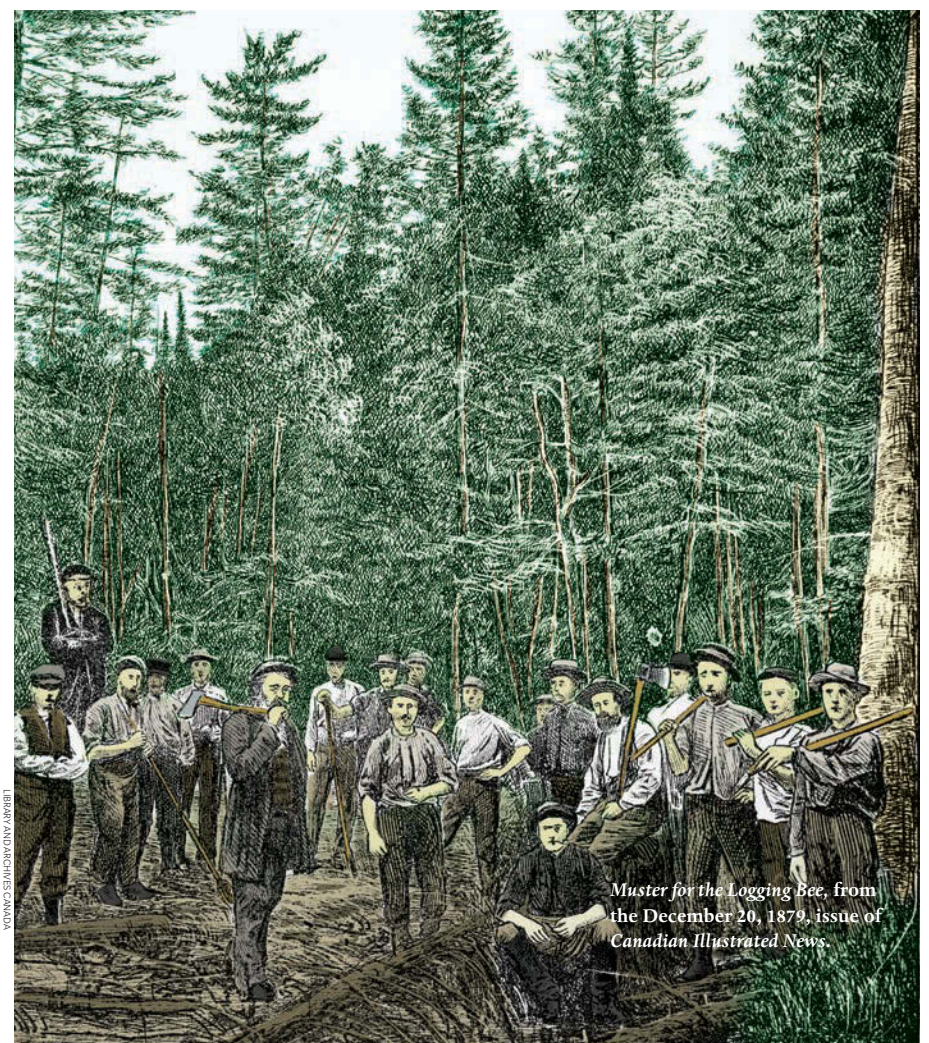
Writer Susanna Moodie's tales of frontier life in Upper Canada are suffused with an honesty that's refreshing. Living in the "bush" in the 1800s was no picnic. Moodie's stories avoided the romanticism that infected so many other writers' works. In *Roughing it in the Bush*, her popular 1852 treatise on farm life in the 1830s, she shared her thoughts on work "bees" that were the bane of her existence.

In the bush, where hands are few, and labour commands an enormous rate of wages, these gatherings are considered indispensable, and much has been written in their praise; but to me, they present the most disgusting picture of a bush life. They are noisy, riotous, drunken meetings, often terminating in violent quarrels, sometimes even in bloodshed. Accidents of the most serious nature often occur, and very little work is done when we consider the number of hands employed, and the great consumption of food and liquor. ...

Thirty-two men, gentle and simple, were invited to our bee, and the maid and I were engaged for two days … baking and cooking for the entertainment of our guests. When I looked at the quantity of food we had prepared, I thought it could never be all eaten — even by thirty-two men. It was a burning hot day towards the end of July, when our loggers began to come in, and the "gee!" and "ha!" of the oxen resounded on every side. ...

There was my brother S—, with his frank English face, a host in himself; Lieutenant — in his blouse, wide white trousers, and red sash, his broad straw hat shading a dark manly face that would have been a splendid property for a bandit chief; the four gay, reckless, idle sons of —, … incapable of the least mental or physical exertion, who considered hunting and fishing as the sole aim and object of life. These young men rendered very little assistance themselves, and their example deterred others who were inclined to work.

Susanna Moodie's spirited prose continues to inspire writers today. In 2006, The Literary Review of Canada *named* Roughing It In the Bush *number five on a list of the one hundred most important Canadian books.*



LIBRARY AND ARCHIVES CANADA

Muster for the Logging Bee, from the December 20, 1879, issue of *Canadian Illustrated News*.

TO SURVIVE AN EARTHQUAKE

On February 5, 1663, an earthquake struck New France with such ferocity that many there believed it was divine punishment, even the end of the world. Marie de l'Incarnation, founder of the Ursuline Order of New France, later wrote how the quake affected Quebec City.

The weather was very calm and serene … when a sound of terrifying rumbling was heard in the distance, as if a great many carriages were speeding wildly over the cobblestones.

This noise had scarcely caught the attention when there was heard under the earth and on the earth and from all sides what seemed a horrifying confusion of waves and billows. There was a sound like hail on the roofs, in the granaries, and in the rooms. Thick dust flew from all sides. Doors opened of themselves. Others, which were open, closed. The bells of all our churches and the chimes of our clocks pealed quite alone, and steeples and houses shook like tresses in the wind — all this in a horrible confusion of overturning furniture, falling stones, parting floors, and splitting walls. Amidst all this the domestic animals were heard howling. Some ran out of their houses; others ran in. In a word, we were all so frightened we believed it was the eve of Judgment, since all the portents were to be seen. ...

No greater safety was to be found without than within, for we at once realized by the movement of the earth — which trembled under our feet like agitated waves under a shallop — that it was an earthquake. Some hugged the trees, which clashed together, causing them no less horror than the houses they had left; others clung to stumps, the movements of which struck them roughly in the chest. ...

Amidst all these terrors we did not know where the whole thing would end.

Seismologists believe the earthquake ranked as high as an 8 on the Richter scale, violent enough to cause major structural damage and general devastation. Tremors were felt over an area of around 1.2 million square kilometres.

Alexander Mackenzie's canoe gets wrecked in rapids. Original artwork from the British magazine *Look and Learn*, circa 1973.

BRIDGEMAN ART LIBRARY

TO WRECK A BOAT IN RAGING RAPIDS △

In May 1793, North West Company explorer Alexander Mackenzie set off with a small crew of Aboriginal guides and voyageurs to find a viable trade route from the prairies to the Pacific Ocean. Two months into his journey, the men tried to canoe down a raging waterway nicknamed "Bad Creek" by Mackenzie. Known today as James Creek in British Columbia, the roaring whitewater nearly claimed their lives. Mackenzie described the harrowing ordeal in his journal, which was published in 1801.

We … had proceeded but a very short way when … the violence of the current was so great as to drive [the canoe] sideways down the river and break her by the first bar, when I instantly jumped into the water, and the men followed my example; but before we could get her straight, or stop her, we came to deeper water, so that we were obliged to re-embark with the utmost precipitation.

We had hardly regained our situations when we drove against a rock, which shattered the stern of the canoe. ... The violence of this stroke drove us to the opposite side of the river, which is but narrow, when the bow met with the same fate as the stern [and] in a few moments, we came across a cascade, which broke several large holes in the bottom of the canoe. … The wreck becoming flat on the water, we all jumped out. … [We] all held fast to the wreck; to which fortunate resolution we owed our safety, as we should otherwise have been dashed against the rocks by the force of the water, or driven over the cascades. ...

At length, we most fortunately arrived in shallow water and a small eddy, where we were able to make a stand. This alarming scene, with all its terrors or dangers, occupied only a few minutes. The loss was considerable and important for it consisted of our whole stock of balls, and some of our furniture, but these considerations were forgotten in the impressions of our miraculous escape.

On July 22, 1793, Mackenzie finally reached the Pacific Ocean, becoming the first European to cross North America to the Pacific.

TO BE HELD HOSTAGE BY THE FLQ ▽

Few Canadians took the Front de liberation du Québec seriously until October 1970, when the group kidnapped two public figures — British trade official James Cross and Quebec MNA Pierre Laporte. Laporte was murdered by his captors, his body found in the trunk of a car. As for Cross, he was freed in return for safe passage to Cuba for his captors. Two days after his rescue Cross spoke to the press about his ordeal.

James Cross

THE CANADIAN PRESS

For my part I never gave up hope. [The terrorists] told me about ten on Wednesday evening [December 2, 1970] that the police knew where I was. Nothing much happened for the next four hours, and then the power was cut around two in morning. I was in bed at the time. [The terrorists] took me into a corridor in the middle of the house. They handcuffed me to a doorknob. I spent the night in a very uncomfortable position, with my hand up like that. About three o'clock — I had no idea, I didn't have a watch — they threw up a message that the police received. Nothing happened … just waiting until a lawyer arrived in the house.

I am very glad [the terrorists] are out of this country and away from me. They were obviously convinced and very fervent revolutionaries. I had a certain amount of political discussion with them in the first two weeks, but I'm afraid, after the death of Pierre Laporte, I didn't feel like discussing too much with them.

Cross's captors eventually returned to Canada from Cuba, were convicted, and served time in prison. As for Cross, he continued to work for the British government in a variety of key roles until the late 1970s.

TO BE REGARDED AS A PERSON

Nelle McClung spent her life fighting for equality for women. In 1929, she, along with Irene Parlby, Louise McKinney, Henrietta Muir Edwards, and Emily Murphy, won a legal challenge to determine whether women were "persons" under the British North America Act. McClung shared her feelings about the victory in a January 2, 1930, article, titled "Now that we are persons," which ran in the *Farm and Ranch Review*.

GLENBOW ARCHIVES

Now that we are persons, I wonder if we will notice any difference? Will women cease to ask for confirmation of their stories or opinions from their nearest male relative? Will women still give as an excuse, when they do not want to do something, "My husband will not let me!" Will women ever grow to trust other women — will women doctors, dentists, and lawyers receive their share of clients?

Now that we are persons, it would do well if we could rise to the heights of Saint Paul, the liberator, who once in a moment of great exaltation and clearness of vision thundered against the narrowness of his age by declaring that there was neither Jew nor Greek, bond or free, male or female.

And now that we are persons ... it behooves us to play the game fairly, cheerfully, honourably, expecting no special privileges nor favours, leaving aside all narrowness and prejudice, all cattiness and little meannesses to each other, remembering that the whole world [meaning the men of the world] are disposed to accept us at our own rating.

McClung, Murphy, Edwards, Parlby, and McKinney are today known as the "Famous Five." In 2009, the Famous Five were named honorary members of the Senate of Canada.

TO BE FOOLED BY HITLER

In June of 1937, Prime Minister William Lyon Mackenzie King travelled to Berlin to visit with Germany's fascist leader, Adolf Hitler. The prime minister believed he could help ease growing tensions between Britain and Germany. He later described his meeting with "*der Führer*" in his diary.

As I got up to go, Hitler reached over and took in his hands a red square box with a gold eagle on its cover, and taking it in his two hands, offered it to me, and asked me to accept it in appreciation of my visit of Germany. ...

When I opened the cover of the box, I saw it was a beautifully silver mounted picture of himself, personally inscribed. I let him see that I was most appreciative of it, shook him by the hand, and thanked him warmly for it, saying that I greatly appreciated all that it expressed of his friendship, and would always deeply value this gift. He went to give it to someone else to carry but I told him I would prefer to carry it myself. ...

He smiled very pleasantly and indeed has a sort of appealing and affectionate look in his eyes. My sizing up of the man as I sat and talked with him was that he is really one who truly loves his fellowmen, and his country, and would make any sacrifice for their good. ...

His eyes impressed me most of all. There was a liquid quality about them, which indicate keen perception and profound sympathy. … One could see how particularly humble folk would come to have a profound love for the man. As I talked to him, I could not but think of Joan of Arc.

Prime Minister King was not the only politician to be charmed by the charismatic but murderous Nazi dictator. In August of 1938, British Prime Minister Neville Chamberlain famously returned from a similar meeting with Hitler waving a signed pledge and declaring "peace in our time" between Britain and Germany. A year later, Hitler invaded Poland, igniting the deadliest war in the history of the world.

LIBRARY AND ARCHIVES CANADA

Canadian Prime Minister William Lyon Mackenzie King, centre, with cane, in Berlin in 1937.

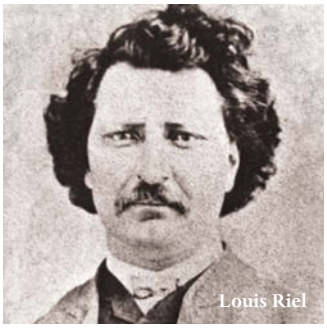
A Canadian soldier stands over a German soldier who is half-buried in a shell hole at Hill 70, Lens, France, 1917.

TO WITNESS FRONTIER JUSTICE

Alexander Begg was no revolutionary. The businessman moved to the Red River Colony in 1867 to find his fortune. But in 1870 he found himself caught in the middle of an armed uprising against Canada. As Louis Riel's Métis supporters clashed with English-speaking residents loyal to Canada, Begg tried to remain neutral. A March 4, 1870, entry in Begg's journal describes the day Riel's resistance turned deadly.

Thomas Scott

GLENBOW ARCHIVES



Louis Riel

GLENBOW ARCHIVES

This morning the news spread that Thomas Scott, one of the prisoners, was condemned to be shot today at twelve o'clock. This was not believed at first by anyone, but some time after, when it became known that the lumber and nails had been procured for his coffin, people began to realize it.

Rev. Geo. Young at the request of Scott went and stayed with him to prepare him for his end. Paper, pens, and ink were furnished the doomed man to write his friends. At about twelve o'clock a large crowd gathered around the side door leading into Fort Garry. Scott was then brought out — it is said he prayed as he walked — a bandage was then put over his eyes and he knelt. ... On a given signal four of the guns were fired [two missing fire] and Scott fell forward … he was not yet dead but struggled on the ground. The Canadian then went up and shot Scott — the ball from the revolver passed in at the ear of the unfortunate man and passed out at his mouth. The corpse was then put into a rough coffin and placed in one of the bastions. A deep gloom has settled over the settlement ...

Begg published his Red River journal in 1871. In later years, he worked for the Canadian Pacific Railway and as an editor and writer. As for Riel, he remains a controversial figure; but in Manitoba he's revered as the father of that province.

LIBRARY AND ARCHIVES CANADA

TO ENDURE AN ARTILLERY BARRAGE

Artillery, as a weapon, had existed for centuries. But it was during the First World War that the killing power of heavy shellfire became truly apparent. For four years, massive artillery barrages thundered death upon tens of thousands of combatants along the Western Front. All a soldier could do was hunker in his trench and hope the whiz-bangs, woolly bears, and plum puddings — as the artillery shells were nicknamed — were not destined for him. In September 1916, Corporal Herbert Andrews of the 6th Battalion got too up close and personal with an artillery shell during the Battle of the Somme in France.

On September 27 we moved up and joined the 5th [Battalion]. I found myself near a chap who had just joined the 5th. When he found I'd been out since Festubert he thought I knew my stuff.

The Hun started to shell, and after four shells it seemed to me he had swung to our left and I told the boys we wouldn't get any more shelling. No sooner had I said this than — bang! — the trench caved in, burying me to my shoulders and the lad altogether. One of our chaps, who received a medal for it, climbed up and dug us out. When the 5th Battalion lad had mud cleaned from his mouth, the first thing he said was, "You are a hell of a guesser!"

I found that a shell had landed just in front of us and blown in the trench. The concussion hurt my ears quite a lot. He asked me how I felt, and I said "fine," but as the day wore on my nerves started to go and by the time we were relieved by the 1st C.M.R.'s on the morning of September 28 I could have screamed, my nerves were so bad. It was the reaction from being half buried alive, I guess.

As the war wore on, Canada and its allies devised new tactics that combined pinpoint shelling with carefully timed troop movements. One tactic, the creeping barrage, is largely credited for helping Canadians capture Vimy Ridge in April 1917. Andrews, a lawyer from Saskatchewan, served from 1914 to 1918. He survived the war.

BORIS SPREMO / GETSTOCK.COM

TO ABANDON A DREAM

Terry Fox rose from obscurity to become a national hero during his run across Canada in 1980. Despite having lost his leg to cancer, Fox counted himself lucky, for he had survived where so many others had died. But then, on September 1, Fox's Marathon of Hope was suddenly derailed by the worst news imaginable.

I was running and I had noticed a little hardness in breathing. Near the end of the day, eighteen miles, I was coughing and choking and had pain in my neck and my chest. I did three more miles and I decided I had to go and see a doctor.

It was discovered then. Originally I had primary cancer in my knee, three and a half years ago. The cancer had spread, and now I got cancer in my lungs. We got to go home and try and do some more treatment. All I can say is, if there's any way I can get out there again and finish it, I will. ...

I don't feel bitter. I'm not surprised by anything anymore. I'm not the only one who is in this situation. There are other people in a lot worse situation. I just have to take one day at a time and do my best.

I would rather be out on the road running across Canada. Now I sit here, and I hope and I pray that it will all work out for the best. I'm not going to give up. But I might not make it. If I don't make it, the Marathon of Hope better continue.

Fox's condition continued to worsen, and his death on June 28, 1981, plunged the country into mourning. His Marathon of Hope lives on, however, through the Terry Fox Run, which has raised more than $500 million for cancer research.

Terry Fox on his Marathon of Hope in 1980.

An illustration by C. W. Jefferys of Joseph Howe being carried in triumph after making a speech.

LIBRARY AND ARCHIVES CANADA

TO BE IN A TRAIN WRECK

In 1893, Lord and Lady Aberdeen set off by rail on a tour of western Canada. The newly installed Governor General and his wife were just west of Winnipeg when disaster struck.

Lady Aberdeen

MCCORD MUSEUM

We started from Winnipeg soon after six, and about eight we had just gone across to the dining car and begun our dinner, when there came a sudden tremendous screwing on of the brakes, a series of jerks, an abrupt transference of crockery and glass from tables to floor, and then the car was motionless, and all was perfectly still.

People looked at one another for a moment — the same unuttered thought passing through each mind — then came the tidings, 'The engine is off the rails!' A. [Lord Aberdeen] rushed off with others to see what had really occurred, and we were amazed to find how much damage was done, when we remembered the comparatively slight shock we had felt. The engine was lying on its side, on the bank, all crumpled and torn, the funnel half into the ground and still smoking away; the tender, upside down across the rails, towering above the luggage-fan on its side. ... Marvelously and mercifully no one was killed.

All in the dark and by the light of a lantern held by A., I tried to make a sketch of the wreck, but it was so dark and drizzling that it was rather difficult work. It all looked very weird. The engine gave one the impression of a great, gasping, living thing, with its head buried in the earth, stilling hissing and steaming, in impotent misery.

Lady Aberdeen described the accident in her 1893 book, Through Canada with a Kodak. *Throughout her life, she championed the cause of women and was also an advocate for medical advancements in the treatment of tuberculosis.*

TO DEFEND FREEDOM OF THE PRESS

Newspaperman Joseph Howe always spoke his mind. But his constant criticism of public figures made enemies — a dangerous habit in early 1800s Nova Scotia, where disputes were sometimes decided by pistol duels. In 1835, Howe found himself in a Halifax courtroom fighting a charge of seditious libel. Howe recalled the scene in a letter written shortly after the verdict.

The scene in the Court House beggars all description. It was crammed to overflowing, and as hot as a furnace.

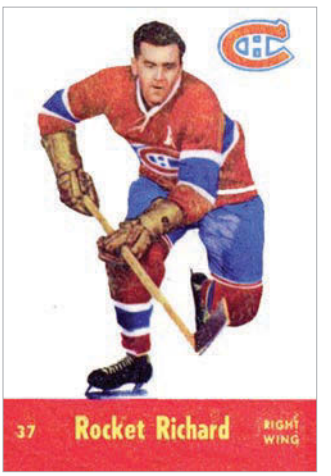
For six hours and a quarter I defended myself and scourged my prosecutors in a style that of course I was too busy to judge of, but which startled and astonished the multitude, who devoured every word like manna and what was better awed the Bench, scattered and confounded the prosecutors, and what was best of all convinced the jury. I was certain … that they could not get a verdict against me, for one old fellow in the box cried like a child. ...

The verdict is most important to all the Colonies, as it fixes principles of the highest value and had it gone the other way, it would have taken twenty years to reverse it.

Howe, who later served as premier of Nova Scotia, continues to be remembered for securing freedom of the press in Canada. Each year, the School of Journalism at the University of King's College in Halifax honours his memory by hosting the Joseph Howe Symposium.

TO INCITE A RIOT

Maurice "The Rocket" Richard was more than merely a hockey player. The Montreal Canadiens right winger was a hero to his fellow French Canadians. He blazed with a fierce intensity and played with an anger that was sometimes his downfall. Such was the case on March 13, 1955, when, during an on-ice scuffle, he punched an official. His suspension three days later sparked a riot in Montreal, during which protesters looted stores, smashed windows, and set fires. More than two dozen people were injured. In March 1975, CBC Television spoke with Richard on the twentieth anniversary of the riot.



A 1955 Parkhurst Maurice Richard hockey card.

When [the riot] happened, I was not happy, but I was really surprised to see all the French Canadians were behind me. I know [rioting] was a bad thing to do. First of all, I think all the trouble started with the young guys, all the French young kids of Montreal.

I think it was great to see all the French people were behind me one hundred per cent. It's all over today — we haven't seen a scene like that since that time.

It's been argued that the Richard Riot was the spark that ignited the flames of nationalism in Quebec, leading to the Quiet Revolution and the rise of the separatist movement.

Cholera Plague, Quebec, circa 1832 by Joseph Légaré, a self-taught artist and politician.

NATIONAL GALLERY OF CANADA

TO BE QUARANTINED FOR CHOLERA △

Famine in the early 1800s forced tens of thousands of Irish to emigrate to Canada and the United States. The overcrowded, unsanitary conditions aboard the vessels —nicknamed "coffin ships" — that bore them across the Atlantic were perfect incubators for disease. In early June of 1832, cholera broke out in Quebec and quickly spread through the population. One of the infected was Mary McLean, a sixteen year old from Ulster who had just arrived in Quebec City. She was quickly quarantined in a city hospital.

I soon found myself on one of those camp beds which were placed in wards in such a way as to accommodate as large a number of patients as possible, and off of which many a one rolled while suffering torments from the deadly cramps of Asiatic Cholera which now had me in its grasp.

At the head of each bed was fastened a card on which was written the name of the occupant — provided he or she could tell it.

I was now in a veritable house of torture, where the most appalling shrieks, groans, and prayers and curses filled the air continually and, as if in answer to this, day and night from the shed outside, came the tap, tap, tap of the workmen's hammers, as they drove the nails into rough coffins which could not be put together hastily enough for the many whose shrieks subsided into moans, which gradually died away into that silence not to be broken.

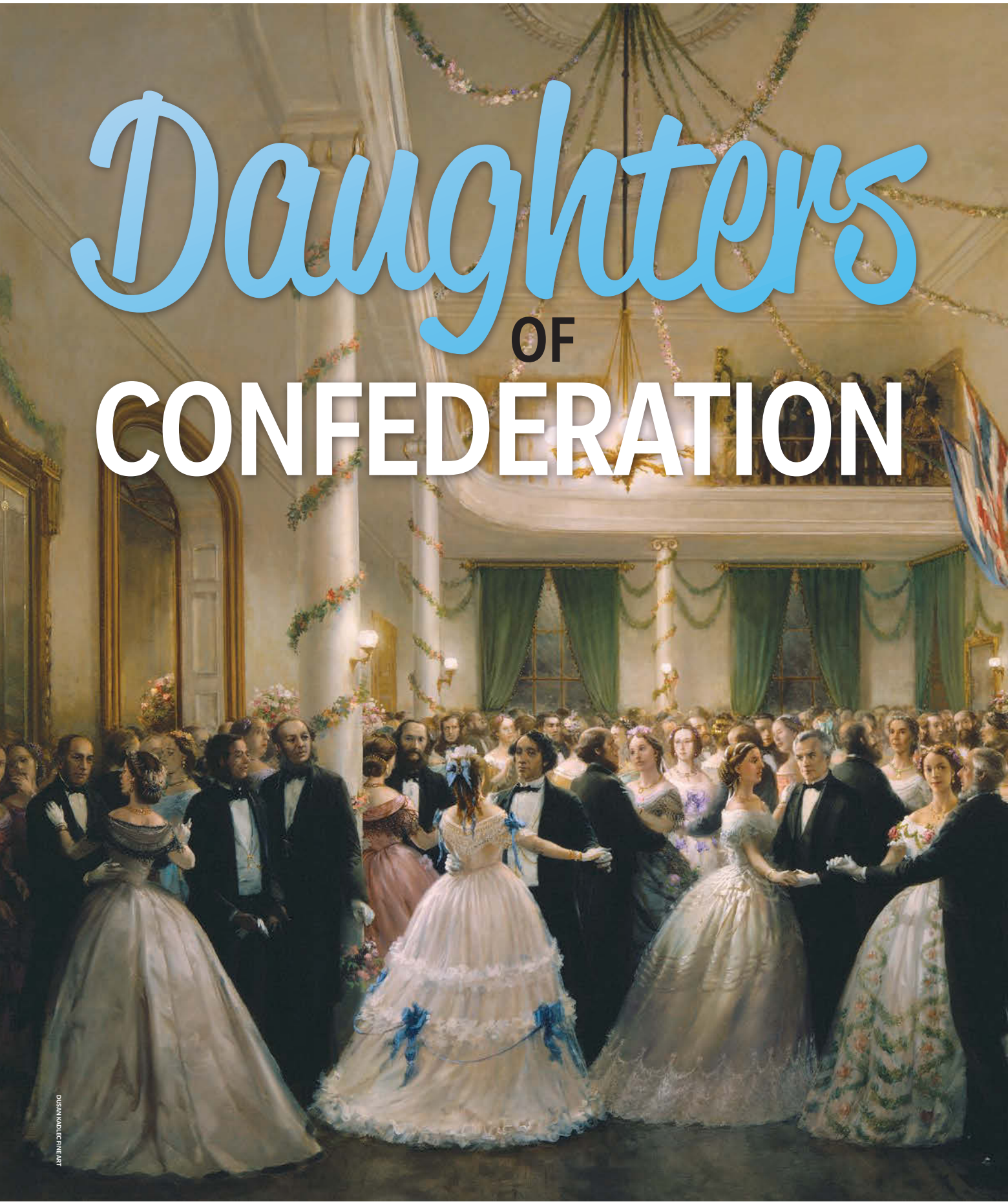
Poor bodies were then carried to the dead house in the hospital yard, coffined, piled on the dead cart — a substitute for hearses — and then hurried off to what was called the cholera burying ground. So great was the mortality at that time, corpses were buried five and six deep in layers of lime between, in one grave.

About nine thousand people died during the 1832 outbreak. Mary McLean survived, but three of her brothers did not.

WITNESSES TO HISTORY These accounts were excerpted from a variety of sources, including:

- *Masterworks of Canadian Authors Vol. III, Alexander Mackenzie's Voyages,* The Radisson Society, 1927.
- CBC Digital Archives interviews with Terry Fox, Maurice Richard, James Cross, and an Africville resident.
- *Flight from Famine: The Coming of the Irish to Canada* by Donald MacKay, National Library of Ireland.
- *Through Canada With a Kodak* by Lady Aberdeen, 1893.
- *Joseph Howe: Voice of Nova Scotia* by J. Murray Beck, 1964.
- *Words from New France: The Selected Letters of Marie de l'Incarnation, 1967.*
- Ensign James Henderson, Louisbourg Grenadiers, October 7, 1759, letter.
- Canadian Letters and Images Project (Cpl. Herbert Andrews, war diary)
- *Roughing it in the Bush* by Susanna Moodie, 1852.
- W.L. Mackenzie King's Diary, June 29, 1937, Library and Archives Canada. (Entire diary is published online.)

Daughters OF CONFEDERATION



DUSAN KADLEC FINE ART

Province House Ball 1864, **by contemporary artist Dusan Kadlec.**

As the Fathers of Confederation negotiated unity, their unmarried daughters and sisters hoped for alliances of a different kind.

by Anne McDonald

From a social standpoint, Canada's journey to Confederation was quite a whirl. The September 1864 Charlottetown Conference was full of joie de vivre — buckets of champagne, lots of icebreaking, and plenty of making love in the old-fashioned sense. When the talks continued in Quebec that October, the socializing continued. And there were many young women about, because the Fathers of Confederation took along their unmarried daughters and sisters to, well, promote union of a different sort. Luckily for us, one of them kept a diary of her trip.

The Mercy Coles Confederation diary is everything such a document is supposed to be. It is part gossip: "The Misses Steeves [daughters of New Brunswick delegate William Steeves] seem to be the possessors of the parlour downstairs. I think they never leave it. There is a Mr. Carver who seems to be the great attraction. He is a beau of Miss Fisher's [daughter of New Brunswick delegate Charles Fisher] but they monopolize him." It is part travelogue: "Here we are stopt in the road. Something is the matter with the engine. … Such a thing did not happen before since we left home. The Grand Trunk is the line. I have not much faith in Yankee Railways." And it is part social commentary: "The Ball I believe was rather a failure as far as the delegates are concerned. The Quebec people never introduced the ladies nor gentlemen to any partners nor never seen whether they had any supper or not. The Col. Grays [Colonel John Hamilton Gray, premier of Prince Edward Island, and Colonel John Hamilton Gray, a lawyer and former premier of New Brunswick — yes, they had exactly the same name!] are both rather indignant at the way their daughters were treated."

Mercy Coles, the twenty-six-year-old daughter of George Coles, Prince Edward Island's Father of Confederation, wrote of her travels and of the events, balls, banquets, people, and whirlwind of social happenings and political manoeuvrings as they impacted her and her desires. Coles was the oldest single young woman (aside from Thomas Haviland's widowed sister, Mrs. Alexander, who was forty) at the conference back when twenty-six was old to be single. Not surprisingly, Coles was very interested in the men, and many of them, including John A. Macdonald, were taken with her.

The diary has never been published, and yet without it Confederation history is incomplete. The Coles diary provides an intimate view of Canada's movers and shakers of the time. It includes places and events that made up Canada's social and cultural history. While politics affected her, Coles was interested in something far different than the resolutions of the British North America Act. This young female traveller was keen on falling in love and finding a mate, and excited by travel and the lure of away.

As it turned out, her stay in Quebec City was a different kind of adventure from the one she had anticipated. Almost immediately after her arrival, she fell sick with diphtheria, a serious bacterial infection of the upper respiratory tract. In the nineteenth century, the disease was often fatal. Her sickness forced her to miss most of the balls, banquets, parties, and outings where she might have been wooed. However, her illness didn't stop her from writing about the social side of

the conference and recording the gossip; nor did it stop her from receiving lots of visitors — their ignorance of how the disease spread serving in this case to benefit history.

The Quebec Conference began on Monday, October 10, 1864. Coles and her parents arrived the Saturday before and remained in Quebec until October 26. Afterwards, they travelled with the other delegates and their families to Montreal, Ottawa, Toronto, and Niagara Falls to promote Confederation. There was ample opportunity for the women to court and be courted.

The first big evening in Quebec was an event known as the "drawing room," hosted by Governor General Lord Monck in the Parliament Buildings on Tuesday, October 11. Coles attended, though she found it to be a long, drawn-out, and boring affair. On the upside, Coles happily wrote, "Mr. Tilley took charge of me and walked about with me the whole evening." Samuel Leonard Tilley, the premier of New Brunswick, was a forty-six-year-old widower with seven children. Coles had met him during the train journey to Quebec and remarked earlier that he had helped her admire the scenery. But clearly she wasn't his only object of attention: "It is rather a joke, he is the only beau of the party and with 5 single ladies he has something to do to keep them all in good humour," Coles wrote. Nothing came of the mild flirtation, however; three years later, Tilley married Alice Starr Chipman, the daughter of a close friend.

MCCORD MUSEUM

Mercy Coles during her visit to Quebec in 1864. Many delegates and family members had their photos mass-produced into "cartes de visite" — visting cards traded among friends and visitors.

The next big party was the governor's ball on Friday, October 14. It was as she was getting ready for the ball that Coles fell sick: On Monday, October 17, she wrote: "Home all alone. I have not been able to leave my bedroom since Friday. ... I went to comb Mamma's hair and nearly fainted. She made me lie down. I got so nervous and excited that I commenced crying. Papa went off for Dr. Tupper [Nova Scotia Premier Charles Tupper, who reportedly carried his doctor's bag everywhere and at the conference did double duty as a physician]."

Coles' illness brought her extra attention, though, and she received special condolences from many of the men, including John A. Macdonald, who at the time had been widowed for seven years. "Mr. Crowther [secretary to Province of Canada delegate Alexander Galt] has just called and left a comic newspaper for me with his compliments. He, Mr. Drinkwater [Macdonald's secretary], and Mr. Bernard [Hewitt Bernard, secretary of the whole conference] call every day to enquire for me."

Not only did the delegates ask after her, they sent her their new "cartes de visite" — copies of studio portraits of themselves. "[Tilley] gave me such a nice carte of himself, all the gentlemen have been having their likenesses taken. Papa's is only tolerable." On October 25 she was confined to her room when Bernard came to dinner. "I was so disappointed when Ma told me. [Bernard] sent me his carte this morning. … I shall have quite a collection for every one of the gentlemen have had theirs taken."

From a social history perspective, Coles' most interesting comments are about the men who were single — the three secretaries, Tilley, and Macdonald. Although she did not comment directly on the talks, she would have known that the politics that affected her father affected her in terms of possible courtship.

For their parts, the delegates knew it was important to treat the women of the conference well. Prince Edward Island delegate Edward Whelan wrote in his newspaper, the *Examiner*: "The Cabinet ministers — the leading ones especially — are the most inveterate dancers I have ever seen, they do not seem to miss a dance the live-long night. They are cunning fellows; and there is no doubt it is all done for a political purpose; they know if they can dance themselves into the affections of the wives and daughters of the country, the men will certainly become an easy conquest."

Indeed, Mercy Coles' own father was very energetic when it came to dancing his way to influence. She wrote: "They had a great Ball last night at Mde. Tessier's [wife of Ulric Joseph Tessier, the Speaker of the legislative assembly of the Province of Canada]. Papa came home with every stitch of clothes wringing wet with perspiration. He says he never had such a time, the French ladies are the very mischief for flying round. John A. [Macdonald] and he saw Mde. Duval [wife of Justice Jean-Francois-Joseph Duval, Court of Queen's Bench, Canada East] and her daughter home."

That George Coles should receive Macdonald's attention isn't surprising. P.E.I. was not sold on Confederation. On the day of the party at the Tessiers, the island's delegates had repeatedly voted against the resolutions put forward. P.E.I. was often the only province to vote no.

By the eve of October 19, the island delegates were split on the question of representation by population. George Coles was on the side that believed rep by pop had been agreed upon in Charlottetown as the only way to proceed forward with Confederation. P.E.I. Premier John Hamilton Gray was clear on that, too, but his Attorney General, Edward Palmer, disagreed, as did Thomas Haviland, another island delegate. William Pope, a strong supporter of Confederation, wasn't there that evening. The P.E.I. delegates left to discuss matters amongst themselves and would vote in the morning. Thus, George Coles was in a position to sway the other P.E.I. delegates to vote in favour of the Canadians' proposals — in this case, the highly contentious question of the number of representatives each province would have in the House of Commons.

And so we have John A. and George Coles at the Tessier

MCCORD MUSEUM

Sir John A. Macdonald circa 1863.

party together and returning together. And we have John A. over the next week taking care to be there in Mercy Coles' thoughts and writings. Indeed it is in this week that we hear more from Coles about Macdonald than we hear about him at any other time:

Saturday, October 22: "John A was making very kind enquiries about me last night, he told Ma he could not express how sorry he felt at my being ill."

Monday October 24: "Mr. J.A. Macdonald dined with us last night. After dinner he entertained me with any amount of small talk, when I came to bed at 9 o'clock he said he was just going to a party at Mde. Duval's."

Wednesday October 26: "I went to dinner in the evening. John A. sat alongside of me. What an old Humbug he is. He brought me my dessert into the Drawing Room. The conundrum."

Coles' unspecified "conundrum" leaves one wondering just what was happening . George Coles must have been upset — would his daughter have known it, or known why? The week of October 19 to 26 would have been really hard on the P.E.I. delegates. Even so, the speeches that continued on the tour of the Canadas were very pro-Confederation. In Ottawa, George Coles compared it to a "proposed matrimonial union," though he conceded that it was "in some respects not what some of them might have wished."

As for Mercy Coles' description of Macdonald, well, "old Humbug" doesn't sound that attractive. Did she think Macdonald liked her romantically, while she wasn't attracted to him in that way? She noted that he brought her dessert to her, which implies that she felt some level of intimacy or connection and that this is what brought up the "conundrum." Did she feel a degree of obligation to return Macdonald's feelings in order to help her father's and P.E.I.'s desires for better terms? Was this a "come hither" by Macdonald that she didn't quite know how to deal with?

October 26 was the last night of the conference in Quebec. Alexander Galt spent the day and evening presenting the financial resolutions, leaving out a proposal put forward at Charlottetown for money to buy out the island's absentee landlords. George Coles later said, in the P.E.I. legislature, that he was "struck with amazement" that this was left out of the financial resolutions. This reneging on the money to buy out the landlords was pretty much the nail in the coffin for P.E.I.'s likelihood of going forward with Confederation. The P.E.I. delegates still spoke positively in speeches and clearly hoped things might change, but, in the end, this final action of the Canadians cemented island opinion against Confederation.

In a 1917 *Charlottetown Guardian* interview with Coles about her diary, fifty years after Confederation and fifty-three years after the Quebec Conference, Coles commented on the special room set aside for her in Montreal as they continued on the conference tour of the Canadas: "On arriving at the hotel [on October 27] I was surprised to find that I was the invalid for whom preparations had been made. Evidently Mr. Macdonald, who had always proved a very kind friend to me, had telegraphed ahead. I found the room, which had been assigned to me equipped with a large fireplace. They must have been somewhat astonished to see the invalid acting in such a sprightly way as I did."

It's hard to say whether John A. was simply courting Coles for political expediency or if he was truly interested. The former seems more likely, but Coles to some degree took his intentions seriously. One wonders, too, how and when Macdonald "had always proved a very kind friend." This same "friend" wrote later to Premier Gray bidding him to say hello to those in P.E.I. Macdonald knew, "always excepting Messrs. Palmer and Coles," since the latter were by then firmly opposed to Confederation.

By the time the party arrived in Ottawa, the stress of the conference was beginning to take its toll on Macdonald. He was supposed to have given a speech on November 1, but, as Coles wrote, "he was tight or had a palpitation of the heart and could not go on."

When Macdonald didn't show up in Toronto on November 4, as the party was leaving for Niagara Falls, Coles wrote: "I have not seen John A. since he came up in the carriage with us at Cobourg [November 2]. He did not appear at all yesterday. Mr. Bernard was at the station this morning to say goodbye. I told him to say everything kind for me to John A." This seems to have been the end of the flirtation with Macdonald, who would go on to marry Bernard's sister, Agnes, three years later. Bernard himself remained a lifelong bachelor.

Coles was perhaps naive. If Macdonald's courting of her was only for political expediency, then she was fooled, or had fooled herself, into believing him. This makes Macdonald appear rather callous.

It's fair to point out that even though Macdonald did go to Toronto he gave no speeches there. Nor did he go on any of the sightseeing events. He tended, once he started drinking, to continue until he passed out.

And if he hadn't disappeared into drink, if he had continued his courting, and if Coles hadn't been away sick, would Canada's history have turned out differently? That's difficult to say.

What we do know is that the Quebec Conference may have paved the way to Confederation, but it did nothing for Mercy Coles' matrimonial prospects. She never did marry. She lived out her life in Charlottetown and died in her eighties.

THE FOUNDERING Fathers?

Did the Fathers of Confederation bungle the creation of Canada? Maybe they were smarter than you think.

by Christopher Moore

John A. Macdonald. George Brown. George-Étienne Cartier. Charles Tupper. Hector-Louis Langevin. Alexander Galt. The men called the Fathers of Confederation have had bad press. For years historians and politicians condescended to them as hayseed colonials who stormed no barricades, overthrew no tyrants, and hardly founded a nation at all. Surely they had no deep thoughts about democracy and good government, except perhaps to oppose them.

They were not democrats and did not want to put Confederation to the people. They were all men. They created the Senate! Even if they were good enough for the 1860s — that simple time! — they surely did not know anything about telecommunications or the environment. Whatever they did achieve was the work of that schemer John A., who drank.

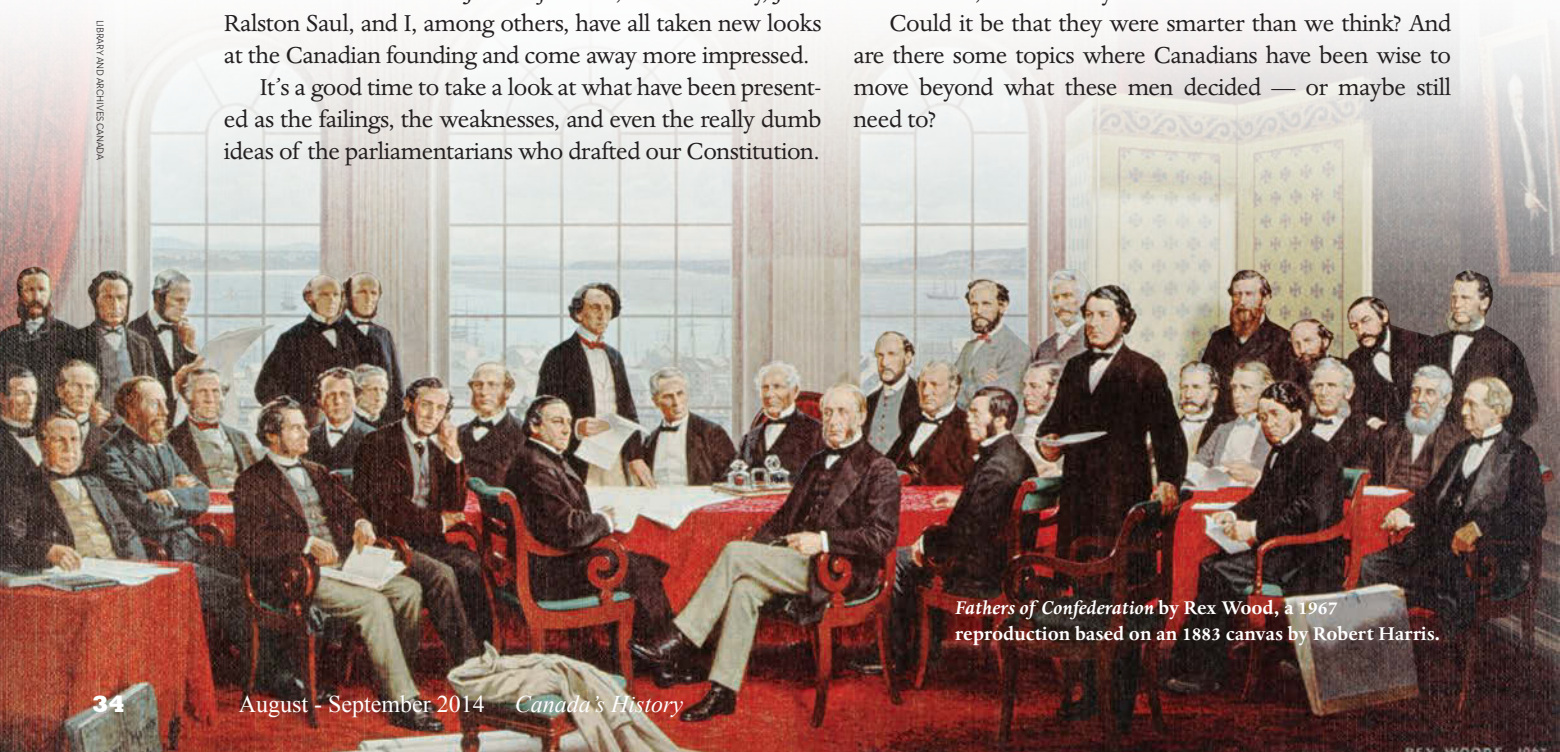
In recent years, some historians have begun to challenge this dismissive account. Janet Ajzenstat, Paul Romney, John Ralston Saul, and I, among others, have all taken new looks at the Canadian founding and come away more impressed.

It's a good time to take a look at what have been presented as the failings, the weaknesses, and even the really dumb ideas of the parliamentarians who drafted our Constitution.

This fall marks the 150th anniversary of the conferences where those Fathers drafted the Constitution under which we still live. In September 1864 at Charlottetown, delegates of Nova Scotia, New Brunswick, Prince Edward Island, and Canada (today's Ontario and Quebec) reached agreement on the broad principles of Confederation. In October 1864 in Quebec City, with Newfoundland represented, too, they hammered out the details of the union in seventy-two resolutions that are still the basis of our Canadian Constitution.

In 1866–67 in London, England, those resolutions were adapted into proper constitutional language, and the British Parliament made them into law as the British North America Act. But the fundamentals had been worked out in Canada, by Canadians, in the fall of 1864. It was "a scheme not suggested by others or imposed upon us, but the work of ourselves," said D'Arcy McGee.

Could it be that they were smarter than we think? And are there some topics where Canadians have been wise to move beyond what these men decided — or maybe still need to?



LIBRARY AND ARCHIVES CANADA

***Fathers of Confederation* by Rex Wood, a 1967 reproduction based on an 1883 canvas by Robert Harris.**

#1 COMPLAINT They were not democrats.

WHO SAYS SO?

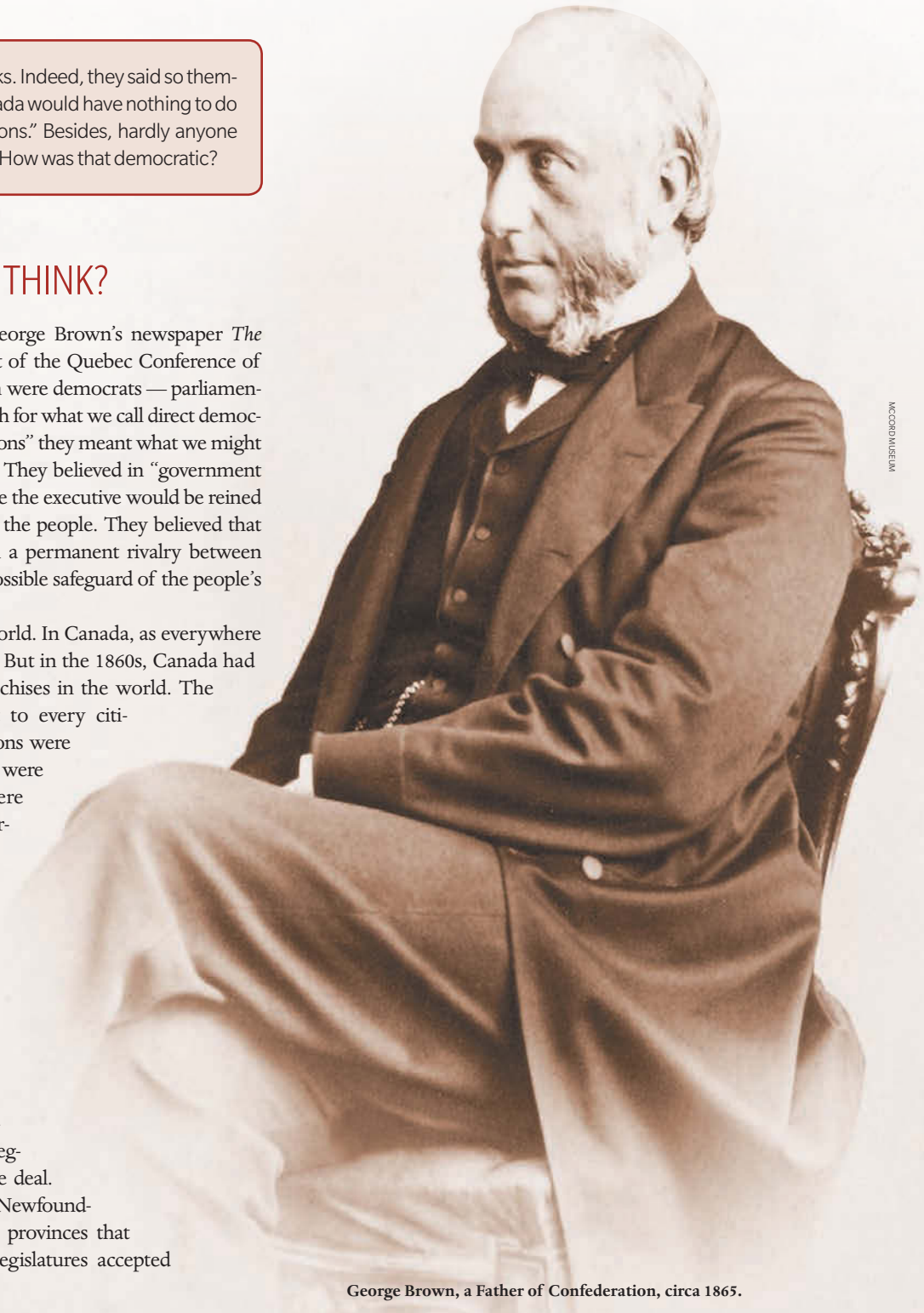
You can find it in half the textbooks. Indeed, they said so themselves. Cartier declared that Canada would have nothing to do with "purely democratic institutions." Besides, hardly anyone could vote, and no women at all. How was that democratic?

SMARTER THAN YOU THINK?

"We are a democratic people," George Brown's newspaper *The Globe* declared proudly in the midst of the Quebec Conference of 1864. The makers of Confederation were democrats — parliamentary democrats. They were not much for what we call direct democracy. By "purely democratic institutions" they meant what we might call mob rule, and they opposed it. They believed in "government by discussion," in a legislature where the executive would be reined in by the elected representatives of the people. They believed that government by a parliament, with a permanent rivalry between the ins and the outs, was the best possible safeguard of the people's rights and interests.

Women did not vote in their world. In Canada, as everywhere else in the world, patriarchy ruled. But in the 1860s, Canada had one of the broadest electoral franchises in the world. The politicians were accountable, not to every citizen but to every household. Elections were lively and hotly contested, and there were few safe seats. Those politicians were hardly free to disregard the electorate and do whatever they pleased.

So the Confederation deal struck at the conferences of 1864 was negotiated by government and opposition members together. They spent weeks at it, face to face. They had fierce disagreements, and no one got everything he wanted. Their agreement then had to be ratified by the provincial legislatures that had sent them. That was no rubber stamp, either. Four of the five legislatures at first refused to ratify the deal. Both Prince Edward Island and Newfoundland stayed out in 1867. The only provinces that joined were ones where elected legislatures accepted Confederation.



MCCORD MUSEUM

George Brown, a Father of Confederation, circa 1865.

#2 COMPLAINT They created the Senate, 'nuff said!

WHO SAYS SO?

The Senate was "the worst system that could ever be devised," anti-confederate Antoine Dorion said in 1865, and for 150 years just about everybody has agreed. Unequal, unelected, ineffective, illegitimate! What were they thinking? Canadians have been dreaming of Senate reform for as long as there has been a Senate.

SMARTER THAN YOU THINK?

In 1867, every parliament in the world had two chambers, one representing the people, the other functioning more or less to control the unbridled will of those representatives of the people. The Confederation makers accepted the two-house model: Canada got the Senate and the House of Commons. But the bedrock of their Constitution was a government based on rep by pop — representation in the House of Commons that was directly linked to population size.

In 1864 the Confederation makers had faith in the House of Commons, the one based on rep by pop. Staunch parliamentary democrats, they did not want an upper house that could override the choices made by the people's representatives. To have an upper house and keep it from power at the same time, the Confederation makers settled on making the Senate appointive.

They knew appointed Senators would never have the authority to defy the Commons. Ever since, people have said many things about the Senate, but no one ever said it was too powerful. The Confederation makers would have been satisfied with that.

In ensuring the weakness of the upper house, they took a fundamentally democratic step. In the United States, the very non-rep by pop Senate has huge powers; in Britain in 1867, the aristocratic House of Lords could veto anything the Commons did. Not so in Canada.

The Confederation makers made airy speeches about the Senate providing sober second thought and somehow representing regional interests in Confederation. But to keep the elected, representative Commons powerful, what they really needed was a weak Senate. You know they succeeded in that!

THE CANADIAN PRESS

Canada's Senate chamber.

#3 COMPLAINT

They did not understand the West, Quebec, environmental policy, federal-provincial relations.

WHO SAYS SO?

During the creation of the Meech Lake Accord in 1987, one of the premiers said the Fathers of Confederation were all right for their time but they did not know much about telecommunications or the environment. Canada's constitutional wrangles in the last half century were based on the idea that any constitution made in the 1860s was out-of-date, and we could surely do better today.

SMARTER THAN YOU THINK?

It is true that none of the Confederation makers had ever been to the West, and there were no western representatives at the 1864 conferences. Quebec has changed profoundly in 150 years, and no one then foresaw gay marriage, aviation, securities regulation, or employment insurance. Matters that were never dreamed of at the Quebec Conference come up constantly in Canadian constitutional policy.

The Confederation makers may not have known much about telecommunications, but they did know something about drafting a constitution. In any federation, deciding what should be local and what should be national is an endlessly changing challenge. They seem to have had a rule of thumb: Matters that reinforced local communities and local cultures — education, social services, local government, the use of Crown lands and resources, even the courts — should be run locally. One of their seventy-two resolutions declared that the provinces would run "generally all matters of a local or private nature," and, generally, they still do.

To Ottawa they assigned the things that helped build a united national space for general prosperity: the military, foreign affairs, customs, trade and commerce, banks, money, even postage and censuses and copyrights. Each level of government had its own set of responsibilities. Each could raise taxes to support itself. There were courts as well as legislatures to sort out disputes. Most importantly, each province and Ottawa had its own government and legislature, and in the end it was accepted that neither should prevent the other from running its own affairs.

Over 150 years, it has sometimes seemed that Ottawa has had too much power; sometimes that the provinces did. Canadians often struggle to sort out whether new matters are rightly provincial or federal, and debatable choices have been made. Who pays is a constant challenge, too, and the Confederation makers did some horse-trading themselves on these matters. But they could see that it was better to lay down some big general rules and to let the future apply those rules to new situations. They said nothing about telecommunications, which did not exist, but they also said nothing about, say, buggy-whip manufacturing, which did.

THE CANADIAN PRESS

Brian Brunke of Edmonton wears a Trudeau mask and oil barrel to protest the National Energy Program in 1980.

#4 COMPLAINT

Really, they were just colonials. Canadian independence came much later.

WHO SAYS SO?

In the next few years, we will often hear that Canada really became a nation just a century ago, at Vimy Ridge; or by the Statute of Westminster in 1931; or by patriation of the Constitution in 1982; or some other date. The British North America Act was a British law, not a Canadian one. Even our Governor General was British until 1952.

SMARTER THAN YOU THINK?

In 1867, Canada was a small country in a big world. Canada needed and wanted British support, and most Canadians wanted to know that the new nation was part of a larger empire. But the British North American provinces had been governing themselves since 1848, and Confederation united them but did not change those powers.

The principle from 1848 was carried on in 1867: In its own sphere of affairs, a government accountable to a parliament elected by the people was sovereign, and no outside authority had a legitimate right to interfere.

That principle would protect the provinces from Ottawa's interference. It protected Ottawa from London as well. The Confederation makers wanted to lean on Britain for many things, but they had great confidence that, in anything they wanted to run themselves, they had the authority they needed.

Sent to Britain with the Quebec Conference's seventy-two resolutions in 1864, George Brown reported back happily about the British government: "If we insist, they will put through the scheme just as we ask it." And they did. The Confederation makers had the same confidence that Canadians would run as much of their own affairs as they ever wished. "We hail the birth of a new nationality," Brown proudly said in his newspaper on July 1, 1867.

Canadian soldiers celebrate victory at Vimy Ridge in April 1917. The battle was the first time Canadians fought as a cohesive formation.

LIBRARY AND ARCHIVES CANADA

#5 COMPLAINT

If they were so smart, why did we have to wait over a hundred years for a Charter of Rights and Freedoms?

WHO SAYS SO?

Since it was introduced in 1982, the Canadian Charter of Rights and Freedoms has become one of the most popular parts of the Canadian Constitution — so popular, in fact, that today Canadians sometimes talk as if our rights were invented in 1982 and the Confederation makers gave us a constitution without any rights.

SMARTER THAN YOU THINK?

Hmm. Tricky question! The Confederation makers of the 1860s talked about rights, and they believed that rights mattered. But they truly were parliamentary democrats. They had vast confidence that parliaments could be relied upon to defend rights against meddling, or arbitrary, or even tyrannical governments. They did not believe that anyone else could, or should, have the right to try. So the Confederation makers rejected the idea of the American founders and the French revolutionaries. They did not "entrench" a list of rights with which the legislature could not interfere. They believed they had "the rights of Englishmen"; mostly, that meant a parliament of their own and the English common law tradition.

That was a noble idea. But Parliament did not stop Canadian governments from implementing the War Measures Act; or imposing the head tax on Chinese immigrants; or permitting petty bureaucrats, police officers, and administrative agencies from infringing on the rights and freedoms of ordinary Canadians in a thousand small ways. Before the Charter came into force in 1982, there was no remedy for situations when Parliament could have intervened but chose not to do so.

There are some who argue that our rights now depend on unelected judges, accountable to no one, and maybe that is not a good thing — because, if we do not like what they decide, too bad. Thirty years of experience with the Charter may be too soon to judge how entrusting our rights to judges will work out. But mostly, Canadians like knowing that they have rights, knowing that they are written down, and knowing that the politicians mostly cannot mess with them.

Score one for us over the Confederation makers, I think. There is still a lot for governments and parliaments to do.

Prime Minister Pierre Trudeau and Queen Elizabeth II sign the constitutional proclamation on April 17, 1982.

RON BULL/TORONTO STAR

#6 COMPLAINT

Can anybody say the Confederation makers did right by the First Nations of Canada?

WHO SAYS SO?

Read *The Inconvenient Indian*, the recent prize-winning book by the terrific Aboriginal writer Thomas King. The Confederation makers built a transcontinental nation, but the First Nations ended up poor, dispossessed of their land, dependent on government agents for almost everything, poorly provided with good schools, clean water, decent housing, reasonable job projects, or control of their own communities. Almost everywhere, First Nations are still demanding to have their Aboriginal and treaty rights respected.

SMARTER THAN YOU THINK?

You might say the Confederation generation of politicians started well. They accepted the principle that the Crown of Canada had to build and maintain treaty relationships with the First Nations of Canada. As Canada expanded rapidly west and north, the government negotiated treaties that came to cover most of Canada. And, in the negotiations, respect was often paid to the rights and interests of the First Nations: "as long as the sun shines and the grass grows"; "the land will always be yours"; "you may hunt and fish forever."

But, within a decade of Confederation, the same politicians introduced the Indian Act that gave Canada vast powers to confine Aboriginal people to reserves, to dictate how they lived their lives, and to use treaty lands as suited the government, not the people living there. All kinds of theories of "what was best" for First Nations could be tried out, and the idea of a treaty relationship between partners seemed to be lost completely. They did not do a very good job on that score, but it is not as if later generations have done better.

THE CANADIAN PRESS

Confrontation at Oka, September 1, 1990.

#7 COMPLAINT

If their parliamentary system was so great, why does our parliament look such a mess most days?

WHO SAYS SO?

These days, who doesn't?

SMARTER THAN YOU THINK?

The thirty-three men of the Charlottetown and Quebec conferences were politicians, delegated by their legislatures and obliged to report back to them. They were not all political geniuses; maybe we should not even call them father figures. The Supreme Court of Canada has repeatedly said that the Constitution they devised is a "living tree," not something fixed and changeless but a set of principles that must grow and adapt to changing circumstances. On the other hand, Canada has done pretty well with the political system in which they worked and with the constitutional principles they worked out 150 years ago.

If our Parliament is not working well today, surely that is our problem to solve, not theirs. On the 150th anniversary, give the Confederation makers their due.

THE CANADIAN PRESS

The Parliament Buildings in Ottawa.

The Antoine Predock-designed Canadian Museum for Human Rights stands near the forks of the Red and Assiniboine rivers in downtown Winnipeg.

AARON COHEN/CMHR

RALLYING POINT

Drawing from past triumphs and tragedies, Canada's newest national museum looks to inspire a shared future. *by Phil Koch*

The Canadian Museum for Human Rights is a soaring and dramatic addition to Winnipeg's skyline. In fact, its architect, Antoine Predock, says the building's silhouette — which is unique, even in an era of numerous major buildings with curving and experimental designs — is one of his favourite things about the now-completed structure. His other favourite element is what he calls the "alabaster labyrinth," a set of overlapping walkways covered in translucent Spanish alabaster and lit from within. These spectacular "ribbons of light" offer moments of beauty and respite as visitors move between eleven main galleries housed inside the Manitoba Tyndall stone-clad "mountain" that forms the core of the building.

Albuquerque, New Mexico-based Predock was in Winnipeg this spring to receive an honorary fellowship from the Royal Architectural Institute of Canada and to inspect his creation as it readied for opening. Occupied by administrative and curatorial staff since January, the building welcomes the public beginning September 20. Predock says he almost never enters open competitions, but the proposal for Canada's new human rights museum was a powerful attraction. "In my dreams, through my career, I never imagined this kind of opportunity arising — to make a design response, an artistic response, to something as profound as human rights."

The architectural committee that chose Predock's design saw it as "an inspirational building that achieves a complexity relating to the diversity of human experience." While its shape is certainly distinct and highly recognizable, the building's unusual characteristics are multiplied within. Materials range from tinted concrete to hexagonal basalt columns, from 5,400 tonnes of sometimes imposing steel infrastructure to 1,669 custom glass panes on the hundred-metre-tall illuminated tower and massive curving cloud of windows. In the main public spaces, next to no walls or ceilings meet at right angles. Predock wants visitors to be affected by the experience of being inside the museum: "I hope it's a transformational experience, not only in terms of the message that the building will deliver," he said, "but also the sense that I've been in a very unusual space, and there's something about that that has changed me, too."

The idea of changing people's sense of their place in the world was always central to the endeavour. The museum's story starts with Winnipeg's Asper family, in particular lawyer and entrepreneur Israel "Izzy" Asper (who died in 2003) and his daughter, Gail, also a lawyer but now perhaps best-known as the driving force behind the museum project and its fundraising arm, the Friends of the Canadian Museum for Human Rights. The two, along with Moe Levy, executive director of the family's charitable Asper Foundation, kick-started a project that at first wasn't intended to involve a new museum.

COURTESY OF CMHR

CMHR CEO Stuart Murray listens to students at École St. Avila in Winnipeg. The museum and the Canadian Teachers' Federation are developing a human rights tool kit for classroom use.

As Gail Asper explains it, she was accompanying a group of Canadian students in May 2000 on a foundation-supported trip to Washington, D.C., where they visited the U.S. Holocaust Memorial Museum and other sites, when she discovered that the students seemed to know more about American than Canadian human rights history. "They all knew the words to the [U.S.] Declaration of Independence, but they didn't really know anything about the Charter [the Canadian Charter of Rights and Freedoms]," she said. It reminded Asper of her own experience after she moved from Manitoba to Nova Scotia at the age of twenty-four to work as a lawyer. It was only then that she learned about the eighteenth-century expulsion of the Acadians from what is now Canada's east coast, about black slavery in Canada, and about the black Halifax-area community of Africville, which was demolished in the 1960s.

Asper also mentions the Persons Case, which only came to her attention in 1982, the year the Charter was passed into law. "I did not know that there was actually a court case that said women were not persons, and we had to go all the way to the Privy Council. So I was just generally quite upset that so much of these pivotal parts of Canadian history, that happened to be human rights history, but just general history, I had not learned, I did not know," she said. "And it was very clear that most of these kids, even twenty years later, in 1999 or 2000, still didn't know this stuff."

The first idea was to set up a Canadian trip to Ottawa, along the lines of the Washington trip. But she soon learned that there was no place to see and learn about the Charter — or a range of other Canadian human rights incidents and accomplishments. "The Charter is not on display anywhere; there is no institution that chronicles our democracy, how we came to be as a democracy, and what the Charter means," Asper said. So her father, who had brought a small-town North Dakota TV station to Winnipeg and developed it into an international media conglomerate, said they needed to create a uniquely Canadian museum. "It would be the place that you would go to to learn Canada's history of human rights — as he always said, warts and all — and understand how the freedoms that we all enjoy, these beautiful freedoms that we all enjoy, how they came to be, and how they can be lost if we are not vigilant." And what better place than Winnipeg, a city with plenty of its own human rights history, located in the centre of the country.

The museum is situated near the forks of the Red and Assiniboine rivers, across the railway tracks from the heart of Winnipeg's downtown. Asper calls it "a perfect setting for an experience rich in diversity," noting that the site on Treaty One land is believed to have been a First Nations meeting place for thousands of years. It's across the river from the French community of St. Boniface and the grave of Louis Riel, around the corner from the locations of some of the major events of the 1919 Winnipeg General Strike, and down the street from the provincial legislature where, thanks to Nellie McClung, Manitoba women became the first in Canada to gain the vote.

Because human rights are universal, there is a sense in which the museum could have been anywhere, says Asper, whose direct role with the museum is as a member of its board of directors. But she also believes Canada has its own take on human rights. "There's a Canadian way of looking at things that has made this country a respected leader around the world, and we as Canadians need to know it and we need to be proud to tell it to others," she said. "I think we've got a belief that you can be different from one another but equal to one another, and it's okay to be different. ... We embrace difference but we demand equality and equal treatment before the law. I think that's a uniquely Canadian way of looking at things."

Asper believes Canadians need to understand their past, including the Persons Case, the fact that First Nations did not have the right to vote in federal elections until 1960, and the wartime internment of Japanese Canadians — "that you could be a Canadian citizen and have all your rights taken away." But she feels, as did her father, that Canadians also need to know about their own human rights heroes. For instance, she says, we should all know about Viola Desmond, the black Nova Scotia businesswoman who in 1946 was arrested after she refused to sit in the balcony of a movie theatre. "The message dad wanted to convey from this museum was that human rights are often achieved by very ordinary people … because they actually took the time to stop being bystanders and became defenders and champions and heroes."

For the Asper family, who are Jewish, Holocaust education has also been important — first to make young people aware of what happened, and second, says Gail Asper, so that they "understand that the reason holocausts happen is when good people do nothing, say nothing, because they're complacent and they don't understand how fragile their freedoms are." She emphasizes that the Holocaust began in Germany, a modern democratic country, and says, "The Holocaust

was a very pivotal part of our education program because it really jolted you. My dad wanted kids to be jolted out of their complacency." One of the museum's galleries will be devoted to examining the Holocaust and anti-Semitism in relation to the methods used in other genocides and the need to actively defend human rights.

With the museum set to open in September, Asper is focused on the development of the museum's national student program. The Washington trip is about to become a (much larger) Winnipeg trip, with thousands of students expected to visit each year.

Stuart Murray became the president and CEO of the museum in 2009, the year after it was proclaimed the first national museum outside of the National Capital Region. The former business executive and politician is pleased to have a key role with an institution he sees as unique in the world. "To our knowledge there is no other museum that is open or being built in the world today that deals with the broad issue of human rights, particularly from an educational perspective," he said.

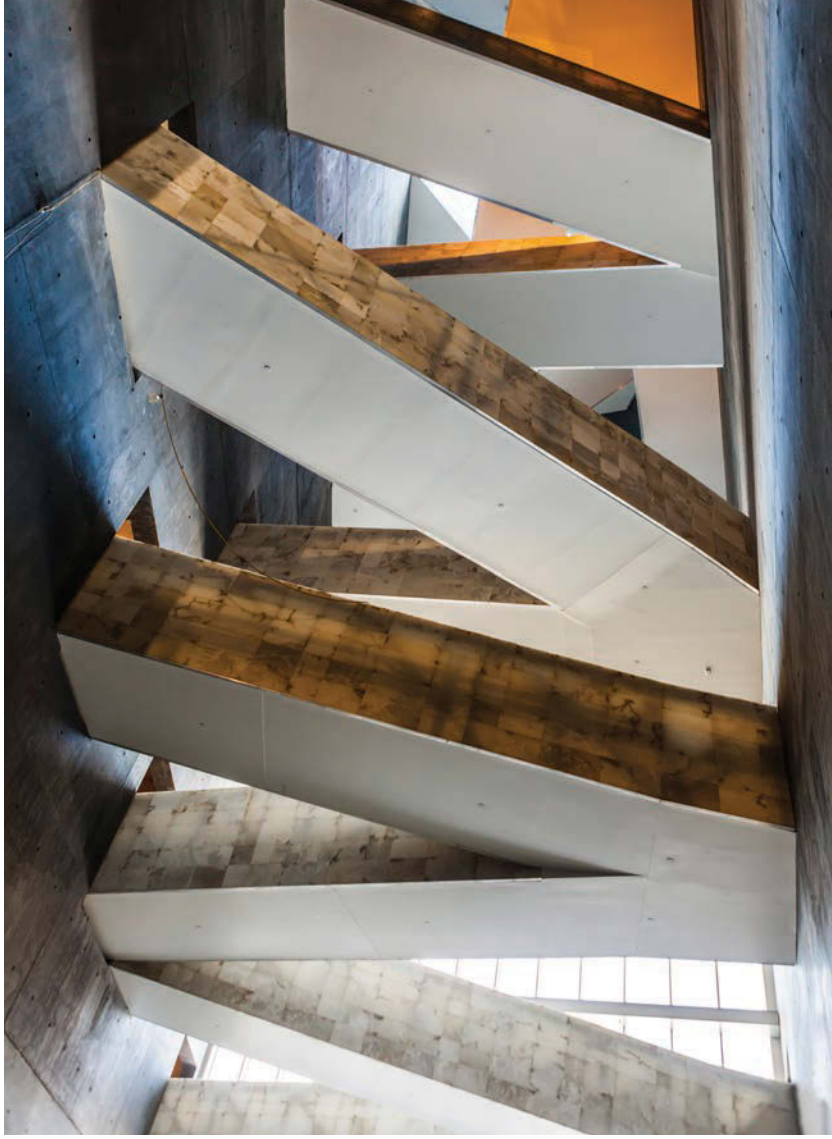
The Canadian Museum for Human Rights is often described as an "ideas museum," and for Murray this means that its main purpose is to look at issues from multiple perspectives while creating a conversation. The museum will attempt to walk a fine line between encouraging debate and dialogue, on one hand, and maintaining a non-partisan position in the thick of fundamental, passionately argued political issues. He admits that there will be challenges and says one of the biggest will be "trying to let people feel comfortable to look at the other side of an issue."

Murray also emphasizes that this is intended to be neither a memorial nor a genocide museum: "It's about an education of human rights," he said. "We are looking at a broad spectrum of human rights … with Canadian history as a grounding for the journey as visitors go through the building."

People who undertake that journey will gradually be enveloped by the building's four massive "roots" as they descend towards the entrance. For architect Antoine Predock, this element — inspired by exposed riverbank tree roots — symbolizes humanity's connection to the earth. Inside the museum, lower-level concrete walls are tinted and the floors cracked to resemble dried Red River clay. Before construction began, a massive archaeological dig, conducted in consultation with Aboriginal elders, uncovered hundreds of thousands of objects indicating centuries of habitation by Aboriginal peoples. Predock also consulted with First Nations elders regarding his design, which began with a series of small clay models and was developed during a number of site visits.

The building's overarching theme is that of "a journey from darkness to light." Visitors will ascend as they follow a circuitous path through the various galleries and ultimately towards the "Tower of Hope." There is a "Garden of Contemplation" for quiet reflection amid greenery and pools of water, and the curving glass "Cloud" that wraps around the south and west sides of the building also resembles the wings of a dove.

Murray says the architectural committee chose Predock's design "because this building, in its own iconic fashion, is a statement about human rights." The committee wanted a building that would be a visible destination within the landscape.



COURTESY OF CMHR

Alabaster-covered walkways link the museum's main galleries.

"The whole building is more of a ziggurat, a tower, and you follow the tower as part of the tour of the installations," said former Canadian Museum of Civilization CEO Victor Rabinovitch, who served on the committee. He said the design succeeds "both by its verticality … and by the organic inclusion of a visible notion of hope and aspiration."

The museum's staff is anticipating both its opening and the changes that will come as it moves towards the next stages of its development. Angela Cassie, the director of communications and external relations, explains that the content and exhibit design went through a multi-stage, multi-year consultation process involving a content advisory committee; a research team; historians, lawyers, and other outside experts; a range of interested groups and communities; the federal Department of Canadian Heritage; public consultations held in every province and territory; and designer Ralph Appelbaum Associates.

Over the course of several years, research moved from broader themes to more specific stories — such as with the Ukrainian forced famine known as the Holodomor, for which a European scholar was eventually asked to help develop specific content. The Holodomor and other genocides that have been recognized by Canada are examined in the Break-

COURTESY OF CMHR

Artist Rebecca Belmore fashions one of thousands of clay "beads" used in her piece *Trace*. She stands beside a maquette of the artwork, which takes the shape of a large blanket on one of the museum's walls.

ing the Silence gallery. Cassie says the museum cannot be comprehensive but is designed to help people feel engaged with the content.

Each of the eleven galleries is developed around a specific theme, with three focusing on Canadian human rights history and issues. Following the introductory What are Human Rights? section, visitors enter the Indigenous Perspectives gallery — which explores Canadian Aboriginal traditions, including concepts of humanity and responsibility — and then the Canadian Journeys gallery, the museum's largest and the one most shaped by public input. It examines French language rights, the Chinese head tax, and numerous other stories before the Protecting Rights in Canada section offers an interactive encounter with legal aspects of human rights.

Director of exhibitions and digital media Corey Timpson, who recommends lengthy or multiple visits, says the experience will be different for each visitor depending on their interests and the extent to which they engage with the content. He notes that the content is driven by media and digital collections, rather than a collection of objects; the modular design will allow for cost-effective responses to the changing landscape of human rights.

June Creelman, the director of learning and programming, says she has "the best job at the museum." Along with public programs, she's working on the school tours and national student program that will be begin in 2015. She says it's unlike any other national museum in terms of its involvement with education departments and with teachers — who have said "loud and clear" that "concepts of human rights start when you start school … with notions of respect for each other, co-operation, and fairness."

The museum has already had an impact on academic inquiry in Winnipeg and beyond, with a new Centre for Human Rights Research at the University of Manitoba, lectures, books, an academic journal, and many research projects. For Jodi Giesbrecht, a history Ph.D. who is originally from Manitoba and now manages research and curation at the museum, seeing everything come together is exciting. She mentions the Canadian Journeys gallery in particular, which includes some seventy stories, such as key episodes in the evolution of women's rights. Exhibits are arranged as a "patchwork quilt," and not chronologically, Giesbrecht explains, saying this is intended "to suggest that there is no single story of human rights in Canada — there is no one journey; there are multiple journeys."

In advance of its opening, the Canadian Museum for Human Rights has faced questions about its financial model, possible government influence regarding its content, which stories it will tell, and whether the kind of neutrality expected of a national museum is compatible with its mission of supporting human rights. One could also ask where the relatively new concept of human rights is going and whether it — and the museum's vision of a cosmopolitan culture that accepts and promotes difference — has staying power in a complex and ever-changing world. No single part of the museum will address everyone's concerns or expectations. But perhaps as a whole it will go some ways towards its objectives of overcoming fears of "the other" and promoting acceptance of people who may be very different from ourselves.

One of the museum's many approaches to storytelling is to display works of contemporary art, including *Trace*, a piece conceived by award-winning artist Rebecca Belmore for the museum's Indigenous Perspectives gallery. Belmore, who is from Upsala, Ontario, but now resides in Winnipeg, has created performances and other powerful works that evoke both the history and the present-day challenges of First Nations people in Canadian society.

While many of her creations have examined difficult topics such as pressures on land and resources, or missing and murdered Aboriginal women, *Trace* involves a delicate balancing of past, present, and future that seems less "pessimistic" (a word she has used to describe herself) than some of her other projects. Belmore was moved by the number of artifacts found in the museum site's archaeological dig and was inspired by Winnipeg's clay gumbo soil, from which schoolchildren and other community members were invited to help fashion thousands of handmade "beads" that form a massive "blanket" hanging on a seventy-four-square-metre wall of the gallery.

"That human trace of the younger generations is really an inherent part of the artwork," said curator Lee-Ann Martin, who has worked with Belmore on this project and many others. The blanket is a motif Belmore has used before, both because of the sense of comfort and shelter it implies and because of its troubling resonances with First Nations' pasts and present, such as the eighteenth-century smallpox epidemic, or a homeless woman who froze to death in the 1990s.

Like the museum itself, *Trace* is about not looking away from what has happened. Says Martin: "It's about looking back, but it's also looking at now and into the future." Both the artwork and the museum are in large measure about bonds that are also responsibilities — bonds with the earth, with the "depth of history" (to use Belmore's words), and with our communities and fellow residents of this shared world.

For an overview of the museum's main galleries, visit CanadasHistory.ca/CMHRgalleries.

Historic Occasions

Canada's History promotes, celebrates the best in Canadian history.

CANADA'S HISTORY

Message from the Chair

ANDREW WORKMAN

This year marks the twentieth anniversary of Canada's History Society. Although not as prominent as the Confederation conferences at Charlottetown and Quebec, or the start of the First World War, also being commemorated this year, this milestone nonetheless provides an opportunity to reflect on where we've come from and where we are headed.

Canada's History Society was established by the Hudson's Bay Company first and foremost to continue telling the stories of Canada to Canadians. Through the pages of this report you will see that we've remained faithful to that mission, introducing an increasingly diverse number of ways to engage Canadians in the telling of our stories.

At Canada's History the "apostrophe s" is important to us. We want to foster more personal connections to our past — through contests and challenges, travel and tourism, or having readers share their family's experiences in publications like *Canada's Great War Album*.

Our name also reflects the important fact we could not do any of what we do without you — our readers and members. We hope Canada's History Society remains as much your Society as it is ours.

— Richard W. Pound

Canada's History welcomes new publisher, board directors

Earlier this year, Canada's History announced the appointment of Melony Ward as Publisher of *Kayak*, CanadasHistory.ca, *Canada's History*. Ward has more than twenty years of experience in the book and magazine publishing industries. Most recently, she was the executive publisher of *Azure* and *Designlines* magazines.

From 2000 to 2011, Ward was with *Canadian Art* magazine and foundation as publisher and executive director. She has also served the industry in a variety of capacities such as industry adviser to the Ontario Media Development Corporation and as a past board member and treasurer of Magazines Canada.

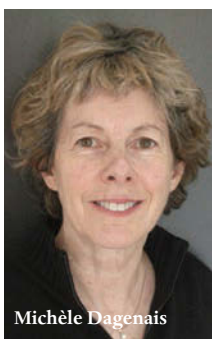
"Understanding our history has never been more relevant," Ward said. "As we approach our sesquicentennial year, we need to engage all Canadians by making our national stories relevant to our contemporary lives. Canada's History has the mandate to deliver those stories, and I am thrilled to be joining their team." Ward will be based in Toronto, working closely with the strong team of advertising and circulation consultants who have contributed to the recent growth and success of both *Canada's History* and *Kayak* over the past five years.

On June 6, 2014, the board of directors of Canada's History Society gathered in Toronto for its twentieth annual meeting. Five new board members were elected for a three-year term including: Retired Senator Hugh Segal; Université de Montreal historian Michèle Dagenais; *Victoria Times Colonist* editor and family historian Dave Obee; Governor General's History Award for Scholarly Research recipient William Wicken; and magazine publishing consultant Sharon McAuley. Richard Pound was re-elected as board chair for another year.

Melony Ward

Dave Obee

William Wicken


Michèle Dagenais

Hugh Segal

Sharon McAuley

Banner awards year for Canada's History

In June 2013, *Canada's History* magazine won its first National Magazine Award, capturing top prize in the category of Best Words and Pictures for its Terry "Aislin" Mosher feature story on the 1972 Summit Series between Team Canada and the Soviet Union. The magazine also won Magazine of the Year for circulation excellence from the Circulation Management Association of Canada (CMC) and received a record-breaking six nominations for the Western Magazine Awards, including one for Best Photography by Editor-in-Chief Mark Collin Reid. *Kayak* magazine also received a coveted nomination from the North America-wide Association of Educational Publishers for its War of 1812 special issue.

Government of Canada History Awards

From left, Canada's History CEO Deborah Morrison and Heritage Minister Shelley Glover with student Connor Lavery and principal Gilles Mousseau of College Beliveau at award launch in Winnipeg.

CANADA'S HISTORY

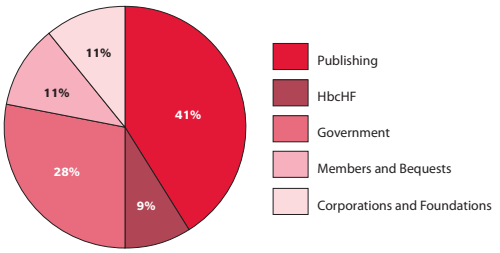
In June 2013 the federal government announced plans to partner with Canada's History in the implementation of a new set of national history awards for students and teachers. The awards are designed to encourage greater interest in and study of the many significant milestones and anniversaries coming up as we approach Canada's 150th birthday.

Minister of Canadian Heritage Shelley Glover launched the inaugural competition on February 7, 2014. Despite the short lead time, more than 450 student essays were submitted; the essays responded to one of five questions posed about the First and Second World Wars, the 1864 Confederation conferences at Charlottetown and Quebec, and topics such as "national apologies" and "national commemoration."

Quebec teacher Sandra Viger said she was drawn to the program because she had "a lot of very bright and serious students and wanted them to have an opportunity to show off their skills."

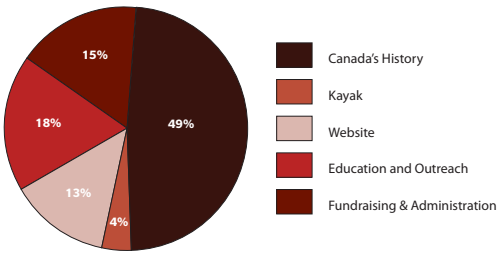
History society revenue sources

Through their subscriptions and donations, readers provide 37.4% of our annual operating revenues, for which we are extremely grateful.



How your dollars are spent

Investments in the magazine and online initiatives both increased in 2013.



CANADA'S HISTORY SOCIETY

Canada's History Society was founded in 1994 to popularize Canadian history. The Society's work includes *Canada's History* magazine, CanadasHistory.ca, *Kayak: Canada's History Magazine for Kids*, and the Governor General's History Awards.

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THE WAR THAT CHANGED CANADA FOREVER
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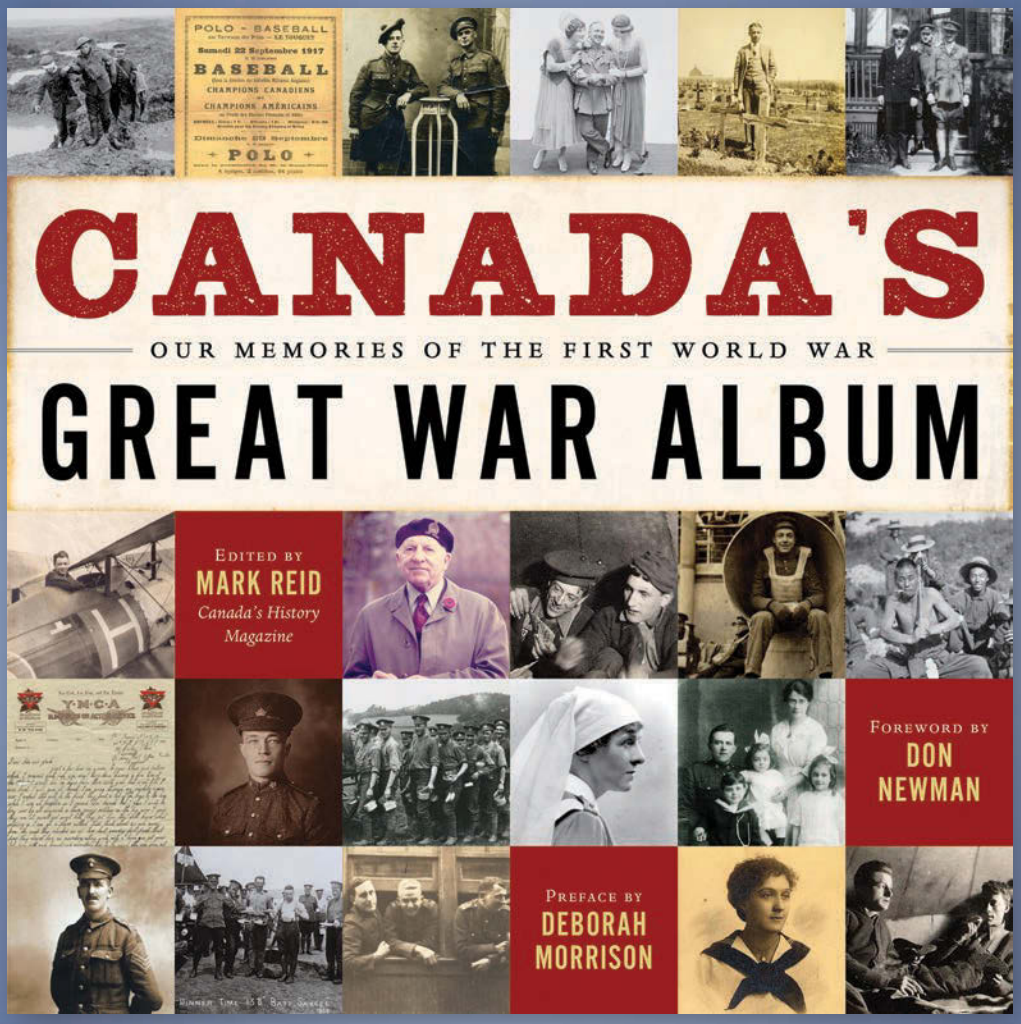


A compelling and moving account of the First World War
told through the personal stories and photographs of Canadian families,
including contributions from Peter Mansbridge, Charlotte Gray,
J. L. Granatstein, Christopher Moore, Jonathan Vance, and Tim Cook.

harpercollins.ca

Canada's History offers European battlefield tours

In September 2013, Robert Burchill and his wife, Carol, joined a group of twenty-five Canadians on a special Canada's History-sponsored tour of First and Second World War battlefields in France and Belgium. The tour, led by eminent military historian J.L. Granatstein and tour director Patrick Jacques, was "a memorable experience," said Burchill, who took the time to share his experience with Canada's History:

Reading ahead of the trip is useful, but nothing can equal the actual sight of the seemingly endless grave markers at Tyne Cot (11,954 British and Commonwealth), Beny-sur-Mer (2,044 Canadians), the American cemetery at Omaha Beach (9,380), or the German cemetery at Langmarck (44,000), to mention only a few. They stand in silent rebuke to the tragedy of war.

A number of memorials have been raised around the battlefields. The most famous is probably the one at Vimy Ridge, a large, dramatic representation of the sorrows inflicted by a violent contest. Less well-known is the St. Julien Memorial that commemorates Canada's participation in the Second Battle of Ypres, where our soldiers fought through the first German gas attack. Designed by Regina-born Frederick Chapman Clemesha, *The Brooding Soldier* seems to reflect, in solemn despair, on the tragedy of conflict.

The Newfoundland Memorial at Beaumont-Hamel, France, is particularly moving because it commemorates the terrible losses suffered on July 1, 1916, by members of the Royal Newfoundland Regiment. In just thirty minutes of fighting, the regiment lost more than seven hundred men. It is amazing, in general, that after nearly one hundred years the evidence of battle remains so vivid. In many areas, shell holes, bomb craters, trenches, and tunnels continue to dominate the landscape. Certainly, some of the craters have become overgrown, and some of the trenches have been eroded and altered by weather and time. But the Newfoundland Memorial acreage seems to have stayed starkly as it was.

Our journey also took us to Ypres, Belgium, where we visited the Menin Gate memorial — an architectural tribute to the approximately 90,000 British and Commonwealth soldiers killed in the battles of the Ypres Salient and whose graves are unknown. Every evening, a ceremony is held at the gate with the laying of wreaths and the sounding of the last post.

The coast of Normandy, where the Allies launched their D-Day assault in June 1944.

ISTOCKPHOTO

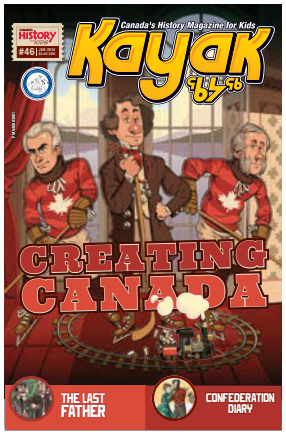
A visit to Dieppe is a perplexing experience. It makes you wonder how anyone in 1942 could have thought that an attack from the sea would succeed. The Dieppe raid is a stark reminder of the dangers of reckless undertaking and poor planning.

Along the Normandy coast, substantial remnants of mulberry harbours still lie where they were fixed after having been floated across the English Channel from England. Because of them, the Allies were able to land great quantities of supplies on the Normandy beaches as the battles proceeded inland.

The world wars had profound impacts on Canada. Mobilization, war production, and distant deaths inspired social change, industrial development, and national confidence. Of particular importance to Canada was the sense of identity that came out of the First World War experience. To quote Granatstein, "When we went there we were British; when we came back we were Canadians."

Readers may be interested to know that a similar tour of the Italian battlefields is scheduled for September 2014, and a Liberation of Holland tour is scheduled for spring of 2015. More information is available at CanadasHistory.ca/BattlefieldTours.

Robert Burchill's story, edited for length, was first published in the December 2013 issue of the *New Edinburgh News*.



Kayak – special distribution to schools

Kayak was among the first beneficiaries of the new federal Canada History Fund established in 2013. Funding will support production and free distribution to Canadian schools for two special issues each year for the next three years and the sponsored distribution of those special issues to Canadian schools.

Elementary teachers will have fresh new resources on key themes in Canadian history, including Arctic exploration; Confederation; the First World War; women's suffrage; prime ministers; and Canadian symbols. Jan Woods, a school librarian in Alberta, wrote us to endorse the promotional plan, saying, "Lots of our English and French Grades 4 and 5 students love Canadian historical fiction, including the series Dear Canada and I am Canada. I hope to encourage those teachers to consider *Kayak* for their classroom to help set historical context in appealing ways."

Canada's History is currently fundraising to secure the remaining $30,000 from private-sector sources to complete project financing. Interested History Society members can help by giving to the initiative through individual or corporate donations, direct advertising in *Kayak* magazine, or sponsoring gift subscriptions to schools.

With your help, we come one step closer to realizing ten-year-old reader Eric's wish for the magazine: "I really like this mag. Could there be more issues — like, at least ten a year?"

Canada's Great War Album

John "Jack" Dobson with his wife Annie and children Annie, 6, John, 4, and Joan, 1.

DOBSON FAMILY

When the First World War began one hundred years ago, few Canadians knew what to expect. Most people thought it would last no more than a few months, and many who rushed to enlist did so thinking it would be a grand adventure to serve.

By the time it ended on November 11, 1918, no person, no community, had escaped unscathed. The Great War had changed everything. Tens of thousands of Canadians had been wounded or killed. Children were left fatherless or had lost uncles, cousins, or brothers. Women had headed to the factories and fields — tasting, however briefly, a semblance of equality with men — and then had been asked to return to their kitchens to make way for the returned soldiers, who themselves had been promised all kinds of economic and educational advantages as a reward for their duty and sacrifice.

Two years ago, as the centennial of the war loomed, we at Canada's History pondered how best to commemorate those who served in so many capacities, whether in uniform or on the home front. Ultimately, we realized that the best way to honour the Great War generation was to share their stories — and that we needed your help to make this happen. In order to tell this story, we needed you to comb through your family albums and attics and share with us your family photos and mementoes from the war.

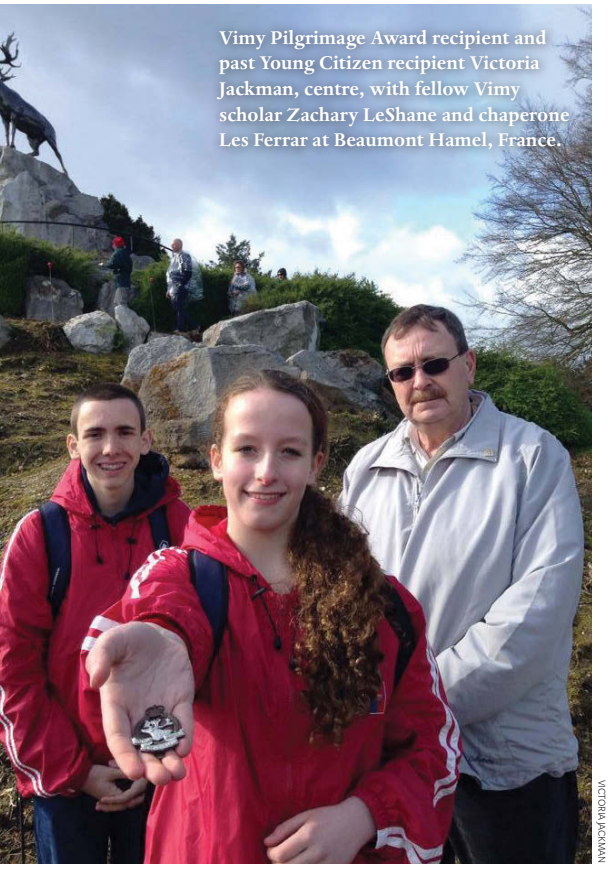
We hoped some of you would take up the challenge. In the end, we were overwhelmed both by the amount of material we received and the amazing stories you shared with us.

And what stories! Tales of courage and sacrifice, of relationships torn asunder, of children left fatherless. Stories of hope, survival, and love.

This fall, Canada's History will proudly present *Canada's Great War Album*, a book that combines expert writing from top historians with reader-contributed photos and stories of the men, women, and children of the Great War generation.

In *Canada's Great War Album*, you'll learn what it was like to survive an artillery barrage; to capture Vimy Ridge; or to be a war widow. You'll meet women who worked in factories and fields replacing men who left for the front, and also children who lost fathers or siblings to the war.

Canada's History is honoured to share these stories with a wider audience — and we're forever grateful to those of you who helped us make it happen. Without your contributions, *Canada's Great War Album* would never have been possible.



Vimy Pilgrimage Award recipient and past Young Citizen recipient Victoria Jackman, centre, with fellow Vimy scholar Zachary LeShane and chaperone Les Ferrar at Beaumont Hamel, France.

VICTORIA JACKMAN

Partners in Vimy pilgrimage

Whenever possible, Canada's History likes to play an active role in supporting innovative educational programs that align with its mission. Over the past two years, the Society has supported the Vimy Foundation in its efforts to expand the number of young Canadians who visit Canada's only National Historic Sites on foreign soil — the Vimy Memorial and the Beaumont-Hamel Newfoundland Memorial, both in France.

Nicholas Alexandris, executive director of the Vimy Foundation explains "The main distinction between our two educational programs is the selection criteria of the participants. The Beaverbrook Vimy Prize is an academic-based scholarship. After running the program for five years, we realized that a lot of extraordinary kids were not being selected solely based on their academic performance. With this in mind, the Vimy Foundation created in 2012 the Vimy Pilgrimage Award, whose selection criteria are the contributions and notable deeds demonstrated by the applicants in their communities. With the VPA we have more than doubled the amount of students we send to Europe each year."

Canada's History Society has taken on the role of administering the awards, marketing and promoting the program through its educational networks as well as managing the online submissions process and the preliminary round of adjudication.

"The partnership with Canada's History has been instrumental in the success of the Vimy Pilgrimage Award," Alexandris added. "Without it, our newest educational program would not have had the same reach across Canada as it did. We look forward to continuing our work together in next year's edition of the award."

Rewarding students who are making contributions for their communities with a trip of a lifetime to learn more about those Canadians who made the ultimate sacrifice for their country is something Canada's History is more than proud to support.

2013 HONOUR ROLL

Each year, Canada's History Society makes an appeal for donations to support its current programs. This year's fundraising efforts realized a total of $1,495,329 in charitable contributions from our members, corporations, foundations, and governments. Canada's History extends a special thanks to all of our donors for their generosity. Gifts of $100 or more have been recognized in this honour roll.

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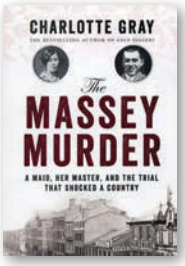


TO SERVE AND REJECT

The Massey Murder: A Maid, Her Master, and the Trial That Shocked a Country
by Charlotte Gray
HarperCollins, Toronto, 2013
330 pp., illus., $33.99 hardcover

One of the sources of inspiration for this ninth book of non-fiction by multi-award-winning historian and biographer Charlotte Gray was an obscure novel entitled *Master and Maid: The Charles Massey Murder*, by Frank Jones. For Gray, the story of the 1915 Toronto murder trial of the British-born servant Carrie Davies, who shot in cold blood her master, Charles "Bert" Massey of the eminent Massey family, was exactly what she was looking for.

In her preface, Gray notes how she wanted to write about someone unknown who hadn't had a voice in the history of Canada. But the eighteen-year-old Davies, Gray discovered, had been a celebrity as well as the infamous subject of a war between the Toronto newspapers of the time, the *Evening Telegram* and the *Toronto Daily Star*.

Gray uses the horrific newspaper headlines of the events of the First World War as a tragic backdrop to the sensational murder trial that riveted people in Toronto and beyond. And she recreates the dynamic city that was "suffering from a chronic shortage of domestic servants."

Enter Carrie Davies, who emigrated from Britain through the sponsorship of her sister, Maud, and brother-in-law, Ed Fairchild, a bricklayer whose services were in demand in the growing city.

Davies' first position, a fateful one, was with the well-to-do Charles and Rhoda Massey on Walmer Road. The conditions for a turn-of-the-century maid in Toronto were so difficult that Gray says Davies was better off in the Don Jail, where she was taken the night of the murder.

Gray vividly recounts how the Massey name had become illustrious due to Charles' grandfather, Hart Massey, who made his fortune with agricultural machinery and was one of the industrialists who "helped lay the foundations of the Dominion's wealth."

In 1915, Charles was thirty-four, married, and father to a fourteen-year-old son. Bert worked as a car salesman for Studebaker and was known as a bit of a flashy playboy. His homely and naive young maid, Davies, shot him to death on his front porch with his own gun, defending her honour.

Though the murder trial forms the core of this book, Gray does not reveal the surprising jury verdict until the last pages.

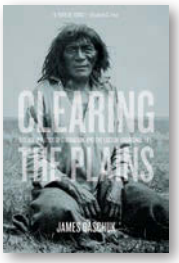
Compelling vignettes bind together this multi-faceted story. In the chapter "Legal Circles," for example, we meet Hartley Dewart, the rich and highly sought-after fifty-four-year-old lawyer who took on the defence of Davies' case, in a coup for her and her working-class family.

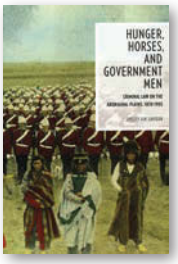
"Those closer to the tall, lean, elegantly dressed lawyer had always known he had an irascible streak under the boyish charm, and he could be ornery, especially when he had a drink in his hand and a bee in his bonnet." The bee in his bonnet, in this case, was unfinished business with the Massey family.

Other outstanding vignettes include Gray's portrayal of John Ross Robertson, the owner of the "*Tely*" (*Evening Telegram*) newspaper that aimed at conservative readers. One of its reporters, Archie Fisher, favoured Davies and wrote many articles aimed at disproving her possible insanity.

In *The Massey Murder*, a book that also offers a rich selection of evocative historical photographs, Gray has dusted off the year 1915 in Toronto and made it come to life. The abundance of historical facts and gritty characters she has unearthed will easily engage readers eager to know more about Canada's intriguing history.

Reviewed by **Anne Cimon**, a freelance journalist from Montreal.





APPETITE FOR REDRESS

Clearing the Plains: Disease, Politics of Starvation, and the Loss of Aboriginal Life
by James Daschuk
University of Regina Press, Regina, 2013
340 pages, illus. $39.95 hardcover

Hunger, Horses, and Government Men: Criminal Law on the Aboriginal Plains, 1870–1905
by Shelley A.M. Gavigan
UBC Press, Vancouver, 2012
301 pages, illus., $34.95 paperback

The problem with secrets is that they are eventually unearthed, resulting in uncomfortable revelations about the past. This is particularly upsetting when violence, abuse, and murder are involved — but it's a necessary step in facing the truths of the present.

Some of Canada's secrets are brought to light in two recent books, which lead to two crucial questions about the future. More on this in a moment.

University of Regina kinesiology and health studies professor James Daschuk's much-heralded *Clearing the Plains* is an intricate and well-crafted examination of the historical role of food and disease in the life of First Nations of Western Canada — communities like the Nakota, Dakota, Nēhiyawak, Niitsitapi, and Anishinaabe. In a strong first chapter, Daschuk dispenses notions that indigenous sickness and starvation were "new" while gesturing to food security and political autonomy as reasons why these communities flourished for centuries before European contact.

Mostly absent in Daschuk's analysis is mention of the cultural-spiritual systems forming the actual basis for indigenous health and governments; but this is forgivable due to the broader argument of the book: that Canada insidiously and system-

atically assaulted First Nations through trade, legislation, and treaty-making in order to exploit and colonize land and resources, assimilate indigenous cultures, and — in Daschuk's words — forcefully "extend the global economic system to Western Canada."

With impressive narrative style and research, Daschuk explores the devastating introduction of early pathogens to inland communities that struggled to contain the waves of diseases brought by European traders. At the same time, he shows how an insatiable worldwide demand for furs led to overharvesting, environmental degradation, and starvation and created an "ever-deepening crisis." While many communities resisted and mobilized, wars and wide-scale animosity arose as food and medicine became scarce and an atmosphere of profound anxiety and near-constant death created nearly insurmountable odds.

In the book's final chapters, Daschuk uncovers how early Canadian lawmakers exploited the very situation their ancestors had created. Specifically, he pinpoints both a coercive treaty-making process and then-Prime Minister John A. Macdonald's widely supported policies of pacification and starvation as two main thrusts that "cleared the plains" and led to the Canadian Pacific Railway, forming the Canada of today. Daschuk also shows how, in the following years, Canada either refused to uphold treaty commitments or, in some cases, used provisions like tainted meat and medicine to maintain famine, uphold draconian control, and "create ecological conditions in which disease exploded." This dramatically increased after the 1885 Northwest Rebellion, resulting in some communities being "punished to death." Here Daschuk's strongest evidence lands at the feet of men like Macdonald and Edgar Dewdney, Indian commissioner for the North-West Territories.

Where Daschuk's book leaves off, Osgoode Hall law professor Shelley Gavigan's *Hunger, Horses, and Government Men* picks up in regard to Canadian criminal law. Meticulously studying records from the court of North-West Territories magistrate Hugh Richardson, Gavigan highlights two points: first, the extensive impacts of the introduction of Canadian criminal law in the western plains after 1870, and second, the specific ways First Nations peoples were able to utilize law and present arguments on their own terms. The first point is not as surprising as the second, but both areas challenge the notion that the Indian Act was the primary means by which indigenous peoples were criminalized — a claim scholars often accept as fact.

Focusing primarily on the daily proceedings of lower courts — "low law" — Gavigan studies how indigenous people encountered the law once they had been charged with a crime. Unsurprisingly, it was a case of two colliding world views. But Gavigan takes great care to show how basic concepts like theft, assault, and even homicide are culturally constructed and lead to cases where the accused "found themselves criminally prosecuted for activities that a few short decades earlier would not have caused them to be prosecuted for anything, much less punished by the white man's law." This not only was a shock to the accused but systematically undermined a community's ways of restoring relationships within its own cultural and judicial means.

A great strength of the book is found in the latter chapters, where Gavigan describes how indigenous peoples manoeuvred within an imposed legal system. One chapter explains how indigenous informants, complainants, and witnesses introduced values that complicated court proceedings. This idea is extended in the following chapter, which explores how courts rendered some decisions that ran against assimilatory Indian policies. The final chapter, an impressive exploration into the treatment of indigenous women by the courts, gestures to a larger process of feminine subjugation and the complex ways property law crept into everyday existence. Gavigan's care in showing a complex historical record is to be applauded. First Nations may not always have won cases, or had their views understood, but they were often heard, recorded, and had a measure of influence.

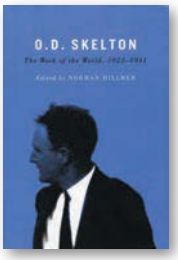
Ironically, both books were shortlisted for the Sir John A. Macdonald Prize for the best scholarly book in Canadian history (Daschuk won) but would no doubt make Macdonald cringe from what they unveil about the insidious and genocidal nature of Canadian leaders, their policies, and their practices.

The issue is what to do now that we know this. The first question one might ask is, why is this history so unknown? The documentation is clearly there, and First Nations historians have been relaying stories of starvation, legal impositions, and resistance for decades; it might just be that it takes a while for the academy to catch up and bring it to the country's attention.

Next we might ask, what is the ethical and responsible role of research that brings this content — and the violent and oppressive underbelly of today's Canada — to light? In other words, a secret remains a secret if one doesn't participate in meaningful change for the society in which one lives, especially if genocide is at its core. It's simply not enough to write and read a book. One must act on this information.

I look forward to what Daschuk, Gavigan, and readers of these outstanding two books will do next in redirecting this country towards a path of reconciliation that we all deserve.

Reviewed by **Niigaanwewidam James Sinclair**, an assistant professor in the department of native studies at the University of Manitoba.



INDEPENDENT SPIRIT

O.D. Skelton: The Work of the World, 1923–1941
edited by Norman Hillmer
McGill-Queen's University Press and The Champlain Society, Montreal, 2013
537 pp., $49.95 hardcover

Oscar D. Skelton was one of the most important Canadian public figures of the early twentieth century. Skelton, a Queen's

University academic and celebrated biographer of Sir Wilfrid Laurier, became an informal advisor to Prime Minister William Lyon Mackenzie King after the First World War and, from 1925 until his death in 1941, undersecretary of state for external affairs.

It is often said that Canada won its independence on the killing fields of the Western Front during the First World War. But no one was sure of how, in the war's aftermath, to go about untethering Ottawa from London without losing all the celebrated shared bonds of culture, history, and politics with the British Empire. Skelton acted as the primary advisor to the cautious and suspicious King, and he sought to guide Canada along a new path towards continental solidarity. In Skelton's words, he wished to see Canadians develop a "North American mind." For many Canadians who cherished the links to Britain, he was a man with dangerous ideas.

Norman Hillmer, a master historian from Carleton University, has been studying Skelton's life and his impact on Canada for the better part of forty years. The author of twenty-nine books and edited collections, the supervisor to dozens of graduate students, mentor to thousands of undergraduates, and an acknowledged expert on Canada and foreign affairs, Hillmer has unravelled nearly every aspect of Skelton's public life. One is always cheered when an important historical figure finds the right historian to tell his story with superb insight, deft wit, cautious reserve, and a wide understanding of the interplay between character, circumstance, and society.

This important book is part of the work of the venerated Champlain Society and contains the bare-bones documents, letters, and diary entries of Skelton's official and unofficial archives documenting his public life. Skelton's briefing notes were minor works of art. His diary entries were poignant and sharp. For all of these documents, Hillmer sets the context in a crisply written fifty-five-page introduction. He then allows the Skelton archives to provide deep insight into nearly every major event of the era involving Canada, the British Empire, and Canadian-American relations. There are new revelations into the 1923 and 1926 Imperial Conferences, foreign policy in the R.B. Bennett years (1930–35), the Abyssinian Affair of 1935–36, Hitler's rearmament and provocations in the late 1930s, and Canada's preparation for and actions during the early years of the Second World War.

Skelton's writing also provides a window into domestic politics, with nuances to be gleaned regarding King and Bennett as well as the inner workings of the Department of External Affairs. Skelton was not always right in his predictions or advice, or in his desire to keep King from committing the nation to action as Hitler intimidated and gobbled up his neighbours in 1938 and 1939; but his work was always performed with the goal of allowing Canada to decide its own fate, rather than letting it be dictated by others across the Atlantic or south of the border.

For many Canadians in the interwar period, with their deep attachment to the British Empire, Skelton's message of attempting to divert Canada away from Britain and towards

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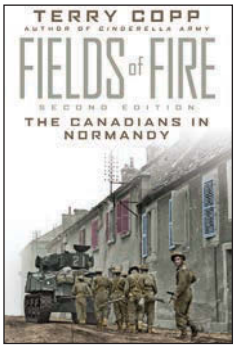
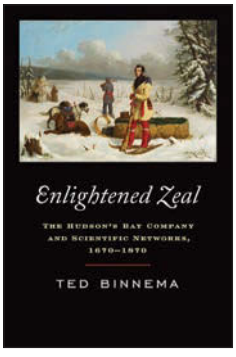


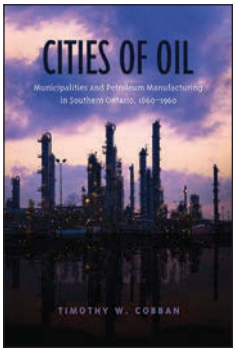
Fields of Fire
The Canadians in Normandy: Second Edition
by Terry Copp

This new edition of Copp's best-selling, award-winning history of the Battle of Normandy includes a new introduction that reflects on the genesis of the book and its impact on our understanding of the Second World War.



Enlightened Zeal
The Hudson's Bay Company and Scientific Networks, 1670-1870
by Ted Binnema

Enlightened Zeal examines the fascinating history of the Hudson's Bay Company's involvement in scientific networks during its two-hundred year chartered monopoly.



Cities of Oil
Municipalities and Petroleum Manufacturing in Southern Ontario, 1860–1960
by Timothy W. Cobban

Cities of Oil documents the development of the early Canadian petroleum refining and manufacturing industry, particularly the role played by municipalities in fostering its growth.

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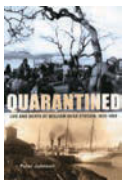
a greater independence of action would have been viewed with apprehension, even danger — but he was, of course, on the right side of history.

Reviewed by **Tim Cook**, the author of six books of political and military history. His next book, to be published in September, is *The Necessary War: Volume One, Canadians Fighting the Second World War 1939–43*.

More Books



Quarantined: Life and Death at William Head Station, 1872–1959
by Peter Johnson
Heritage House, Victoria, 2013
280 pp., illus., $22.95 paperback

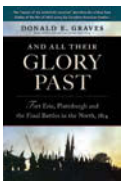
As a quarantine station, William Head, British Columbia, doesn't have the same familiar ring to it as Grosse Isle, Quebec, or Ellis Island, New York. For those who know it today, William Head is a minimum-security penitentiary. But for eighty-seven years it was the location of a prison of a different kind — its inmates were held for the crime of contagion.

Located on the southern tip of Vancouver Island, it became a dumping ground for unlucky ship passengers forced into quarantine when deadly illnesses broke out on board the vessels on which they were travelling. The degree of wretchedness they experienced depended largely on the class in which the passengers had travelled.

First-class detainees received the most comfortable accommodations, often with perks such as gourmet meals prepared by the ship's chefs. Those who had travelled steerage — often labourers from China or the poorest immigrants from Europe — were at the bottom of the heap. Their essentials were in such short supply that some dug clams to eat or scoured the beach for firewood. And, of course, in an age before antibiotics medical care was minimal.

In this highly engaging book, Peter Johnson, a high school teacher from Vancouver, has gone to great lengths to bring out the colourful personalities and stories that make up the history of William Head. Sometimes grim, sometimes funny, and sometimes critical of the officials who shirked their duties, Johnson's account brings a fascinating piece of history to vivid life.

Indeed, as the author points out in the final chapter, this topic is as relevant today as it ever was. For instance, in 2003, thousands of people in the Toronto area went into quarantine, usually in their homes, during the deadly SARS outbreak. As antibiotic resistance grows, authorities are facing quandaries not far removed from those at William Head. — **Nelle Oosterom**



And All Their Glory Past: Fort Erie, Plattsburgh and the Final Battles in the North, 1814
by Donald E. Graves
Robin Brass Studio, Montreal, 2013
440 pp., illus., $24.95 paperback

It's sometimes easy to forget that the War of 1812 was still being hotly contested in 1814 and that the war's bicentennial is continuing throughout this year. Fortunately, Canada's leading War of 1812 historian, Donald E. Graves, has published a new volume exploring the pivotal campaigns that preceded the end of the war.

In *And All Their Glory Past*, Graves explores the Siege of Fort Erie, the failed British attack at Plattsburgh on Lake Champlain, and several smaller but important events like the raids on what is now southwestern Ontario by American General Duncan McArthur. In this book, explains Graves, he examines "two major military [and naval] operations separated by hundreds of miles and fought by five different land formations and four different naval squadrons."

And All Their Glory Past is a must for anyone interested in Canadian military history and a fitting final work in Graves' trilogy exploring the War of 1812.

— **Joel Ralph**

First Peoples of Canada: Masterworks from the Canadian Museum of Civilization
by Jean-Luc Pilon and Nicholette Prince
University of Toronto Press, Toronto, 2013
175 pp., illus., $49.95 paperback

This book owes its existence to the 2008 Summer Olympic Games in China. In the year leading up to the event, the Canadian Museum of Civilization (now the Canadian Museum of History) hosted a one-of-a-kind exhibit of Chinese artifacts, with the promise to return the favour by creating a uniquely Canadian exhibit for a Chinese audience.

The result was the exhibit First Peoples of Canada: Masterworks from the Canadian Museum of Civilization, which opened at Beijing's Art Museum of the Imperial City on the first day of the Olympics in August 2008.

In 2013, Civilization Museum curators Jean-Luc Pilon and Nicholette Prince showcased the exhibit in this coffee-table book. Brimming with images of the artifacts, *First Peoples of Canada* will delight anyone with an appreciation for Aboriginal history or a love of fine artistic craftsmanship.

— **Mark Collin Reid**

Reel Time: Movie Exhibitors and Movie Audiences in Prairie Canada, 1896 to 1986
by Robert M. Seiler and Tamara P. Seiler
AU Press, Edmonton, 2013
397 pp., illus., $44.95 paperback

Prairie Canada's introduction to cinema started in July 1896 when people crowded to see an early film projector, called a Vitascope, that entertainment entrepreneurs Richard Hardie and Fred Wall had brought to Winnipeg. Soon enough there was a movie theatre in practically every neighbourhood, and movie-going became an integral leisure activity.

In *Reel Time: Movie Exhibitors and Movie Audiences in Prairie Canada, 1896 to 1986*, Robert M. Seiler, an associate professor emeritus in communication and culture, and Tamara P. Seiler, a professor emeritus of Canadian studies, trace how that happened. The two authors present a well-researched and interesting look at how movie exhibitors employed different tactics to popularize movie-going, such as grandiose theatre designs (of which their book includes photos), programming strategies, seating arrangements, pricing policies, and marketing schemes.

For example, a pivotal moment in the growth of the motion picture industry occurred in 1903 at the first film exchange in San Francisco, where exhibitors could buy or lease films from producers for twenty-five per cent of the purchase price. Prior to this, exhibitors paid fifty dollars for one title, which they played until the prints fell apart. Film exchanges cut the costs for exhibitors and allowed them to more frequently change the title motion picture.

Reel Time offers an in-depth look into the

rise of movie-going and movie exhibition on the prairies in the context of the social, economic, and technological developments of the late nineteenth and early twentieth centuries. — **Danelle Cloutier**

Great White Fleet: Celebrating Canada Steamship Lines Passenger Ships
by John Henry
Dundurn Press, Toronto, 2013
142 pp., illus., $30 hardcover

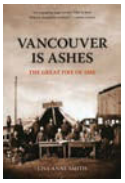
Most of us have heard of Canada Steamship Lines, the major freight shipping company now owned by the family of former Prime Minister Paul Martin. However, only a few of us might recall that from 1913 to 1965 the company operated one of the largest inland passenger steamship fleets in the world.

The "Great White Fleet," as it was known, and an era of travel that has long passed us by, are brought vividly back to life by retired journalist and steamship history enthusiast John Henry.

Henry acknowledges that the inspiration for his book came when he heard that the company had donated its archives about the fleet to the Marine Museum of the Great Lakes in Kingston, Ontario. His well-researched history of the fleet has been enhanced by that impressive collection of photographs, promotional posters, fleet schedules, and other illustrative memorabilia.

Paging through the book is a pleasant step back in time, apart from a riveting chapter devoted to the most devastating moment in the fleet's history — the fire aboard the *Noronic* at Toronto in 1949.

Henry makes it just as tempting to book a boat trip today as it must have been for travellers half a century to a century ago. — **Deborah Morrison**



Vancouver is Ashes: The Great Fire of 1886
by Lisa Anne Smith
Ronsdale Press, Vancouver, 2013
212 pp., illus., $21.95 paperback

It took only five hours to reduce the newly incorporated city of Vancouver to smouldering ash. This little-known story is told in detail in *Vancouver is Ashes: The Great Fire of 1886*, by Lisa Anne Smith.

In the nineteenth century, Vancouver went from an indigenous community of Musqueam, Squamish, and Tseil-Waututh, who lived resourcefully off the land, to a lumber town stripped of many of its giant red cedar trees. Hunger for timber proved the town's undoing.

On June 13, 1886, a small clearing fire got out of control and swept down the wooden sidewalks of Vancouver "faster than a man could run."

Smith gives a detailed account of the events that occurred that hot Sunday and of the cleanup and rebuilding thereafter. The book includes interesting photos of people, artifacts, and buildings. Due to the transient nature of the city's population, the precise number of the dead and missing is unknown.

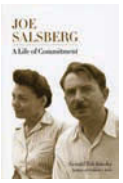
After providing eyewitness accounts of the tragedy, Smith closes with a discussion of other similar catastrophes. *Vancouver is Ashes* is an engaging and revealing book.
— **Beverley Tallon**

Faking it!: A History of Counterfeiting in Canada
by James Powell and Jill Moxley
General Store Publishing House, Renfrew, Ontario, 2013
176 pp., illus., $24.99 paperback

Throughout the ages, people have always wanted to make money. Some just took it a tad more literally than others. In *Faking It!: A History of Counterfeiting in Canada*, authors James Powell and Jill Moxley offer an overview of what they call "the second-oldest profession" and show how funny money has affected nations, helped topple empires, and made paupers out of princes.

Powell, a retired senior Canadian banking manager, and Moxley, a professional writer, have crafted a breezy but informative book brimming with anecdotes about the forgers who, over the centuries, have sought to fake their fortunes — and the (sometimes) deadly penalties they paid for their guile.

The book features plenty of illustrations, primarily of various forms of counterfeited monies. My favourite? The fake ten-dollar bill that some not-so-enterprising Einstein coloured purple — with a crayon, no less — and then tried to pass as genuine currency.
— **Mark Collin Reid**



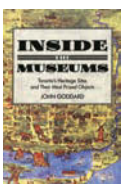
Joe Salsberg: A Life of Commitment
by Gerald Tulchinsky
University of Toronto Press, Toronto, 2013
203 pp., illus., $24.95 paperback

Canadian Jewish historian Gerald Tulchinsky has authored an excellent new biography of Joe Salsberg. A leading communist, labour leader, and Jewish community member in Toronto, Salsberg would eventually serve as the MPP for the Toronto riding of St. Andrews from 1943 to 1955.

It was a time when "dignity blew away like topsoil off a Saskatchewan wheat field," says Tulchinsky. "Many Canadians stared poverty and humiliation in the face, and that ugliness was reflected in their attitudes to others, such as the immigrants who had come after them."

In Salsberg many people found a voice they could count on. "He was deeply respected," according to Tulchinsky, for "his devotion to securing better lives for the workers, shopkeepers, women, and the many non-Jews inhabiting the quarter."

Tulchinsky is a tremendous storyteller whose exceptional writing brings meaning and life to Salsberg and his impact on Canada. — **Joel Ralph**



Inside the Museums: Toronto's Heritage Sites and Their Most Prized Objects
by John Goddard
Dundurn Press, Toronto, 2014
224 pp., illus., $19.99 paperback

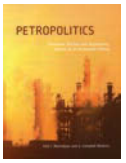
Do you feel cheated when heritage sites fail to provide detailed histories of the buildings you visit or the people who lived there? If Toronto is your destination, a book like John Goddard's *Inside the Museums* offers some help. Goddard gives thorough accounts of selected Toronto's heritage sites by exploring the histories of the people associated with them and the minute details of artifacts found in the buildings. He even offers public transit directions and includes nearby attractions.

Goddard doesn't just draw the reader in; he walks us through each of the ten sites, building-by-building and room-by-room. When he writes of the Mackenzie House he allows readers to envision the most intimate details of the Mackenzie family's lives.

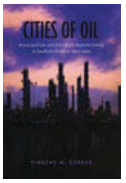
For instance, he notes that on the second-floor rear bedroom "Isabel Baxter Mackenzie gave birth to thirteen children," and that "William Lyon Mackenzie died in the upstairs front bedroom of this grey-brick townhouse, steps away from modern Yonge-Dundas Square and the Toronto Eaton Centre."

In this book, Goddard, a former *Toronto Star* reporter, provides detailed stories that make for enjoyable reading.

— Jessica Knapp



Petropolitics: Petroleum Markets and Regulations, Alberta as an Illustrative History
by Alan J. MacFadyen and G. Campbell Watkins
University of Calgary Press, Calgary, 2014
512 pp., $44.95 paperback



Cities of Oil: Municipalities and Petroleum Manufacturing in Southern Ontario, 1860–1960
by Timothy W. Cobban
University of Toronto Press, Toronto, 2013
182 pp., illus., $65 hardcover

As energy issues dominate today's headlines, two titles published over the past year provide context and perspective about the oil industry in Canada.

The first, *Petropolitics*, co-authored by University of Calgary economists Alan MacFayden and the late G. Campbell Watkins, is a thorough analysis of the evolution and impact of the petroleum industry in Alberta from a public-policy and economic perspective. This is a heavy read intended for business and economics academics, but it will also appeal to those familiar with the industry and those who are interested in a closer study of it.

The book is organized into sections that help to break it down for the rest of us. The first chapter provides a broad industry overview, and subsequent chapters delve into areas such as crude oil, the oil sands, the National Energy Program, pro-rationing, pricing and government regulation, and, finally, the economic impact within Alberta and the global oil industry. Graphs, charts, and other data are included in what can best be described as the most comprehensive reference guide to the Alberta petroleum industry available in print.

In contrast, Timothy Cobban's *Cities of Oil* chronicles the role of municipalities in the evolution and development of the petroleum industry in Ontario. Although equally well-researched, Cobban's account is much more concise. He focuses on delivering a narrative of the history and politics behind the sector's regional growth, which began in the 1860s, long before the discoveries in Western Canada.

Both books explore the consequences of government investment in the sector — intended and otherwise — and draw conclusions about the significance of public policy and government intervention in shaping industrial growth in Canada.

— Deborah Morrison

Dispersed but Not Destroyed: A History of the Seventeenth-Century Wendat People
by Kathryn Magee Labelle
University of British Columbia Press, Vancouver, 2013
287 pp., $32.95 paperback

As a high school student, author Kathryn Magee Labelle was fascinated by the Wendat (Huron) and deeply disappointed to learn from textbooks that this Aboriginal nation had been destroyed 350 years ago. Later, in university, she was puzzled to come across a professor who declared himself a Wendat from Quebec.

How was this possible if the Wendat had been destroyed? "It is a long story," he told her. Out of Labelle's question arose much research and her very aptly titled book *Dispersed But Not Destroyed*.

Now an assistant professor of Aboriginal Canadian history at the University of Saskatchewan, Labelle challenges conventional thinking about the Wendat, a matrilineal society of farmers and traders who thrived for two centuries on territory known as Wendake (Huronia), located between Lake Simcoe and Georgian Bay in present-day Ontario.

Weakened by smallpox epidemics and Iroquois invasions in the latter part of the seventeenth century, thousands fled Wendake, with some joining the Iroquois and other Aboriginal communities and some settling in New France with the help of the Jesuits.

Labelle argues that, far from being destroyed during the diaspora, the Wendat adapted to their new circumstances while

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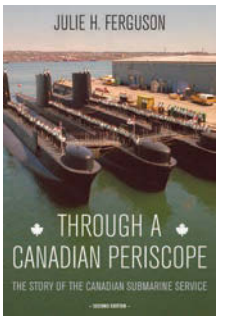

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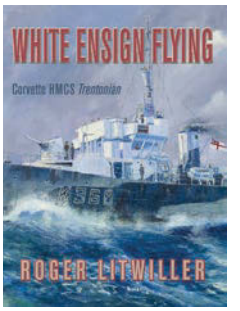

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retaining their culture in their new communities. The result is that today thousands of people from Quebec, Ontario, Michigan, Oklahoma, and Kansas identify as Wendat.

By putting forward a view of the Wendat as a resilient people who endured, Labelle turns conventional historical thinking on its head. Clearly written and well organized, her book is an engaging read from start to finish. — **Nelle Oosterom**

Halifax in Watercolour: The Paintings of Alexander Cavalié Mercer, 1838–1842
by Glenn Devanney
Nimbus Publishing, Halifax, 2014
96 pp., illus., $19.95 hardcover

There are only a handful of cities in Canada with a history as rich and deep as that of Halifax. As a key deepwater port for the British Empire, the city was at the heart of many major movements and conflicts.

In *Halifax in Watercolour*, Glenn Devanney takes readers on a visual journey back to early-to-mid-1800s Halifax as seen through the eyes — and the paintbrush — of watercolourist Alexander Cavalié Mercer. A British artillery officer who fought against Napoleon at Waterloo, Mercer visited Halifax for only a short time, but his output was extremely productive — more than eighty paintings of landscapes, street scenes, and coastal views.

As someone raised in Nova Scotia, and who attended university in Halifax, I found this book a revelation. It depicts a historic Halifax that once was, and of which traces can still be seen today.

— **Mark Collin Reid**

End-of-Earth People: The Arctic Sahtu Dene
by Bern Will Brown
Dundurn Press, Toronto, 2014
184 pp., illus., $35 paperback

In *End-of-Earth People*, former Oblate priest Bern Will Brown offers first-hand observations of the life and culture of the Sahtu Dene.

Brown lived among the Sahtu Dene of the Colville Lake, Northwest Territories, region for more than six decades. Seeing the Dene move from away from a traditional on-the-land lifestyle gave him deep experience from which to draw.

Historically, descriptions of these Arctic people have not been flattering. Known as Hareskins, for the rabbit skins they wore, the Sahtu Dene ware described by explorer Sir John Franklin as "indolent, untruthful, and dishonest." They were generally seen as frightened, desperate nomads ruled by the law of self-preservation. Brown's intent in writing his book was to balance the picture.

He treads carefully in explaining behaviour that puzzled outsiders. For instance, individuals usually didn't store provisions for future use because others in the community would "borrow" the goods. This habit came from an earlier time when sharing was essential to survival.

Brown came to the North as a priest in 1948 and later disrobed, married, and took on many roles, including lay minister, community leader, artist, photographer, and writer. While he writes about the Sahtu Dene with respect and admiration, he doesn't sugar-coat his writing. He observes that women were not treated well, a reality that has only recently begun to change.

Brown's prose is straightforward and honest; the stories he relates of his encounters with his Dene friends are often amusing and come from the heart. As an added bonus, the book includes many of Brown's own beautiful photographs. Well worth picking up for anyone interested in Arctic culture.

— **Nelle Oosterom**

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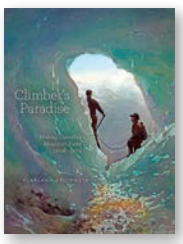

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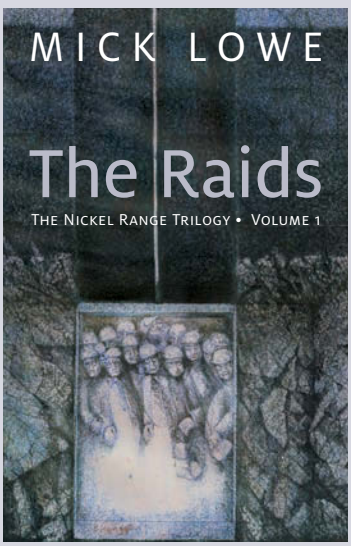

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Powwow dancer Dorothy Myo stands before the Wanuskewin Heritage Park interpretive centre.

WANUSKEWIN HERITAGE PARK

Digging history

First Nations culture comes alive at Wanuskewin, Saskatchewan.

by Hans Tammemagi

In the mid-1970s, a cattle farmer frequently came across pottery shards, bones, and other strange objects when he rode across his property, located a few kilometres north of Saskatoon.

Puzzled, he called Ernie Walker, a friend who was an archaeologist at the University of Saskatchewan. Smart move. Since then, a cornucopia of information has been unearthed that sheds light on the First Nations of the northern plains and their lives dating back six thousand years.

I visited the site of the dig — a cattle ranch now transformed into the Wanuskewin (in Cree, refuge or place of harmony) Heritage Park — and met Walker. He was gently scraping the soil in a trench about two-thirds of a metre deep. It was part of a small maze of ditches marked by a grid of strings and red tape indicating different age zones within the soil strata. Piles of dirt, a large sieve, and buckets lay nearby.

When I asked how this dig came about, he responded, "Well, that's a three-beer story." He described how, at the end of the last ice age, ten thousand years ago, meltwater began to flow along a creek and slowly formed a sharp-sided valley. Wildlife and humans were drawn to a protected area at the juncture of Opimihaw Creek and the Saskatchewan River and lived there. Over time, annual spring floods deposited clay silts that formed a protective blanket over bones, plants, seeds, human artifacts, and other evidence of life. In addition, the silts contained chemicals that helped preserve these materials.

"Since we started active research in 1982, we've unearthed nineteen prehistoric and two historic sites, and we're still working," Walker said. "This is a research project gone wild and is the longest operating archaeological dig ever in Canada."

The findings includes numerous remnants of Native occupation such as campsites and teepee circles (rings of stones used to secure the covers of teepees).

An important find was a medicine wheel (a central cairn surrounded by a peripheral ring of stones analogous to the hub and rim of a wheel), which represents harmony and is considered a major symbol of peaceful interaction among all living beings on Earth. Smaller stone cairns lie outside the main peripheral ring. The most northerly medicine wheel on the northern plains, this formation is estimated to be about fifteen hundred years old.

Two sites identified as buffalo jumps were also discovered. There, bison were killed by stampeding them over a cliff. Two corral-like structures were also found. Bison were driven into these and then killed. Nearby butchering areas were uncovered. Also found were large boulders used by the buffalo to rub against for relief from insect bites.

As we talked, Walker methodically scraped at the soil. He and a colleague, archaeologist Glenn Stuart, were working around a 3,800-year-old hearth — a small pile of blackened stones the size of grapefruits.

Walker explained that he and his students have recovered about ten thousand pieces of buffalo bone and human-made artifacts.

Each fragment is carefully catalogued, washed, and analyzed. Some of them undergo radiocarbon dating.

Stuart scraped dark soil into a plastic bag

Visitors view a dig for artifacts at Wanuskewin Heritage Park.

WANUSKEWIN HERITAGE PARK

Bison statue, Wanuskewin Heritage Park.

WANUSKEWIN HERITAGE PARK

An aerial view of Wanuskewin Heritage Park.

WANUSKEWIN HERITAGE PARK

and described how he will extract seeds using water screening and flotation techniques and then determine the kinds of flora and fauna that existed at that time. Walker's and Stuart's results will show how northern plains peoples lived and how they adapted to historic climate changes.

Suddenly Walker stopped chatting and focused on a small rounded piece he had partially uncovered. He scraped and brushed, revealing a bit more.

"Normally," he said in frustration, "I would have identified this by now." He patiently uncovered what to me looked like a soil-covered lump. He looked at it for a few seconds and announced, "This is a fused central fourth tarsal of an ankle from the back leg of a buffalo." I was impressed.

In 1992, to protect and preserve the archaeological treasures in the valley from the fast-expanding city of Saskatoon, the Wanuskewin Heritage Park was created.

Today, the unique park serves not only as an important focal point for First Nations people but also as a major tourism draw. The park hosts powwows, Native ceremonies, art festivals, and more. "I'm proud that First Nations people have played an integral role in the development of the park," Walker said. "Natives consider this ground sacred."

Wanuskewin also attracts tourists with a visitors centre, displays, and interpretive trails. And it is an active archaeological research site that continues to reveal more about the northern plains peoples.

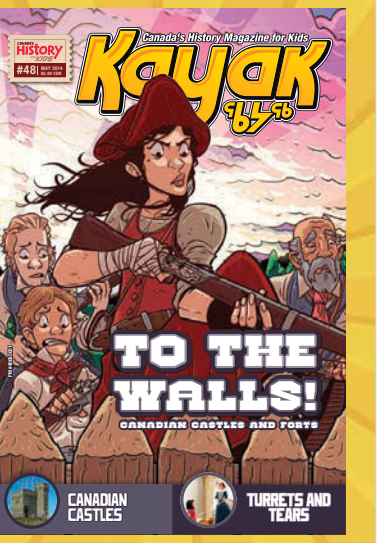
Wanuskewin has come a long way since being discovered four decades ago. In 1986, it was declared a National Historic Site.

A year later Queen Elizabeth and Prince Philip visited. Walker, the driving force behind the park, has been honoured with the Saskatchewan Order of Merit and the Order of Canada.

With obvious pride, Walker described a just-started major expansion that will triple Wanuskewin's size and greatly increase its scope. "Can you imagine?" he said.

"We'll have live buffalo in an urban site. In 2014, we will apply to have Wanuskewin become a World Heritage Site."

Hans Tammemagi is a writer and photographer who lives on Pender Island in British Columbia. He has a passion for the environment, Native culture, travel, and history.



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Life at Lake of the Woods

In this photo taken in 1937 or 1938 at Lake of the Woods in northwestern Ontario, Olaf Johnson sits on a beached houseboat with his children, Adeline and John. Johnson was a commercial fisherman by trade, but he supplemented his income by contracting on various small projects at camps and homesteads around the lake.

His family accompanied him as he moved from one job site to another. This photo was taken on remote Centre Island, not far from the American border, where he was hired to build a cabin. It was a transient and isolated existence, but the Johnson family bond was strengthened through their hardship.

Johnson was a quiet and contemplative man who spent most of his free time reading and gardening. The children were educated by correspondence; Johnson always showed an interest in what they were learning and helped when he could.

Johnson moved to Lake of the Woods from Minnesota when he was eighteen. He married Rose Boucha of French Portage, whose ancestry included Aboriginal women, Scottish and English traders and French voyageurs. The moccasins worn by Adeline in the photo were made for her by her grandmother.

In the early 1940s, the Johnsons traded in the nomadic life for a permanent home outside of Sioux Narrows, Ontario. According to her daughter, Becky Johnson, Adeline still looks back fondly on her childhood and on the lifestyle she enjoyed with her family at Lake of the Woods.

Submitted by Becky Johnson of Winnipeg, daughter of Adeline Johnson.
Text by Steve Ducharme

Do you have a photograph that captures a moment, important or ordinary, in Canada's history? If so, have it copied (please don't send priceless originals) and mail it to Album, c/o *Canada's History*, Bryce Hall, Main Floor, 515 Portage Avenue, Winnipeg, MB R3B 2E9. Or email your submission to album@CanadasHistory.ca. Include a brief description of the photo, including its date and location. If possible, identify people in the photograph and provide further information about the event or situation illustrated. To have your posted submission returned, please include a stamped, self-addressed envelope.

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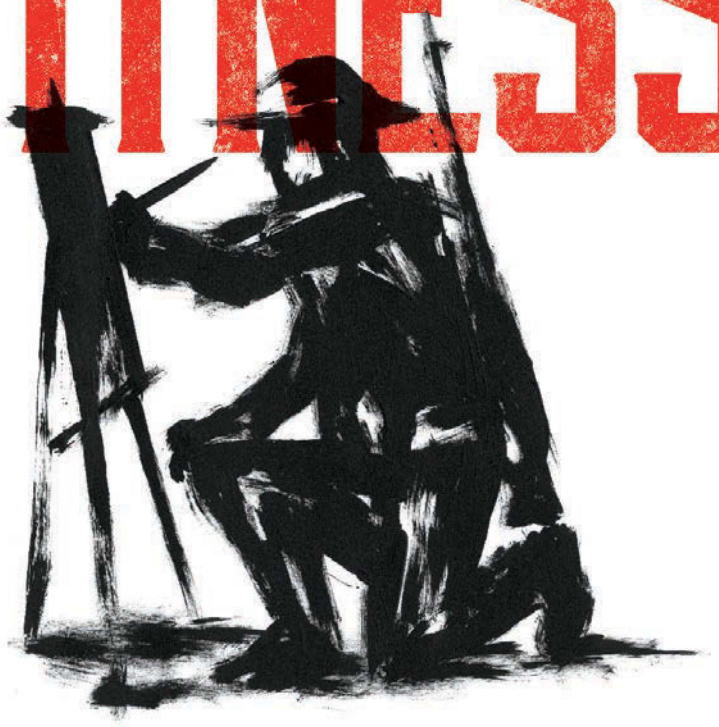

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